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LOG COLLEGE EVANGELISTS.

(An address at the Log College Celebration Sept. 5th, 1889, by R. M. Patterson.)

My theme, as explained in a note accompanying the appointment, is: "Log College Evangelists: the providential mission of the whole ten, i. e., Tennent's four sons, Samuel and John Blair, Finley, Robinson, Rowland and Beatty."

The cautious Dr. Archibald Alexander has declared: "The Presbyterian Church is not more indebted for her prosperity and for the evangelical spirit which has generally pervaded her body, to any individual than to the elder Tennent." And Richard Webster, our church historian, has asserted: "To William Tennent above all others is owing the prosperity and enlargement of the Presbyterian Church."

THE PRINCIPLES.

The founder of the Log College deserves that transcendent commendation, because:

1. He began the movement that thoroughly Americanized and Presbyterianized the Presbyterian Church in America. The work of educating its ministry in its own bosom originated

with him. Not originally a Presbyterian, but one from conviction, and under the home influence of a thoroughgoing Presbyterian wife he was a noble specimen of that Scotch Irish race which gave America and our Church some of their best men; but he early grasped the truth that the Church here for its fullest efficiency must educate on American soil its own sons for its pulpits.

2. While not underrating intellectual gifts, he insisted that the first and the essential qualification for a true minister of the gospel is vital piety: deep, fervent, all pervading, over-mastering.

3. He held that while the ministry should be learned in the Scriptures and in the branches of knowledge that aid in their interpretation (he was himself one of the finest of classical scholars,) an encyclopedic education in literature, science, arts, metaphysics, was not essential for all; that the rule requiring a collegiate education should not be an iron-clad one; but that when God bestowed extraordinary gifts upon a man, he was not to be kept from preaching the gospel because he could not go through a college curriculum.

4. Accepting the birthright membership of the children of members of the Church, he contended that for full communion they should exhibit the evidences of regeneration in the fruits of piety.

5. Because of the perpetual danger of formality and declension, and for the purpose of reaching the outside world, he believed in revival and awakening seasons. Hence he took at once to Whitefield on his appearance in this country.

The "Log College evangelists," (there were others beside the ten specially named) whom William Tennent trained for the ministry, were by him impregnated with these views; illustrated them in themselves; acted in the line of them; and leavened the whole Church with them. That was their providential mission as now read in the clear light of history.

THE MEN.

Rapidly scan the portrait gallery:

Gilbert Tennent, a born leader among men, a thorough theologian, a powerful preacher, standing as has been claimed next to Whitefield as Whitefield was next to Paul in the abundance and success of his labors, designated by Whitefield himself a "son of thunder," was first a pastor in New Jersey, and while in that position made a remarkable awakening tour through New England which commanded the admiration of the great English evangelist. He then settled in the Second Church, Philadelphia, and left his impress on that city, which is the metropolis of Presbyterianism in the United States: the Presbyterian Church not only being stronger there than in any other city, but the largest in Philadelphia itself of all the denominations.

John Tennent, spiritual and seraphic, a Robert Murray McChesney, died when twenty-five years of age, after a pastorate of only seventeen months, in Freehold, N. J., breathing his soul into the heaven of glory with these words: "Farewell, my brethren; farewell, father and mother; farewell, world, with all thy vain delights; welcome God, the Father; welcome, sweet Lord Jesus; welcome, death; welcome eternity; Lord Jesus, come, Lord Jesus!" but short as was his ministry he left behind him an influence which his brother William, his successor in the pastorate, continued and extended

through all the State and down to this hour—*William Tennent, Jr.*, through whose life one can scarcely realize the conviction that there ran a line of the supernatural and the miraculous. The Freehold Church, in which the first Presbyterian held its first meeting and had its first ordination, still stands, strong and active, but long ago, changed in name into the "Old Tennent Church" in memorial of the two brothers who served it a century and a half ago.

Charles Tennent, the least striking character of all, at White Clay Creek, Delaware, and Buckingham, Maryland, helped quietly to mould what has ever since been a strong Presbyterian region.

Samuel Blair, profoundly learned and deeply pious, labored for four years in Shrewsbury, N. J., and then in Fagg's Manor, Pa., for twelve years, establishing there a classical school from which went such men as Samuel Davies and John Rodgers, having there, too, in his church a revival, which was in every way remarkable. President Davies, himself a great pulpit orator, on his return from a visit to Europe, pronounced him a preacher inferior to none he had heard abroad. He and Gilbert Tennent were the ecclesiastical leaders of their party in maintaining the Log College principles through the unhappy interneecine struggles of the Church. And yet he died when only thirty-nine years of age.

John Blair, the brother of Samuel, first settled in the Cumberland Valley at the Big Spring or Newville; then followed Samuel at Fagg's Manor as preacher and teacher; and afterwards became Professor of Theology in and Vice-President of Princeton College.

Samuel Finley, after itinerating as an evangelist through Southern New Jersey, settled in Nottingham, Md., for seventeen years, and instituted an academy there in which some of the most distinguished men in the Church and State were educated, and then was the President of Princeton College. The learning that fitted him for the presidency did not quench the rapturous fervor of his piety. The recorded breathings of his spiritual life are almost ecstatic. Asked what he saw in eternity to excite such vehement desires as thrilled him, he answered: "I see the eternal love and goodness of God; I see the fullness of the Mediator; I see the love of Jesus. Oh to be dissolved and to be with him! I long to be clothed with the complete righteousness of Christ."

William Robinson was the son of an English Quaker. But in early life he became an apostate, a debauchee and gambler. Fleeing from his home in England to avoid an angry father, in America he arose and went a repenting prodigal to his Heavenly Father. He entered the ministry from the Log College and devoted himself to evangelistic labors among the poor and outlying populations, and flamed through Pennsylvania, New Jersey, Delaware, Maryland, Virginia and North Carolina, and during the short period of his life of five years in the ministry was "the instrument in the conversion of as many souls as any minister who ever lived in this country."

John Rowland, a fervent Welshman, was the man whose licensure by the Presbytery of New Brunswick against the diploma rule of Synod, led to the schism. His life was a realistic romance. Imposing in appearance, he was while a licentiate

(Continued on Page Eight.)

ber of her churches, chapels and shrines in this city is legion! You see the image of the Virgin Mary in small shrines along the streets, in business places as well as in the great Cathedral. We attended services in the Kayan and St. Isaac's Cathedrals, and found crowds of worshippers. There are no seats, and the audience stands. There are no organs, or musical instruments of any kind. A male choir sang the responses whilst the priest repeated the prayers, and the people took no part, except to bow and cross themselves. There were no books in the hands of the people, and no preaching! Nothing but meaningless forms and ceremonies. For bread these priests give the people a stone! In all the services the majority were men.

We have seen the idolatrous worship of the Virgin in Roman Catholic countries, but we have never seen such mariolatry as we have found in the magnificent capital of Russia.

The prince and pauper, rich and poor, intelligent and ignorant, all bow down at her shrine with oriental devotion. And this is the religion of one hundred and ten millions of people.

We are told that Russia has an army of two millions of men, but what she most needs is the gospel of Jesus Christ. "He is free whom the truth makes free; and all are slaves besides."

ANTI-CHRIST!

BY REV. A. W. PITZER, D.D.

The Pope of Rome is "Anti-Christ"—that "man of sin" and "son of perdition."

The Confession of Faith makes the above affirmation of the Pope; and Dr. W. H. Roberts, in the JOURNAL of Sept. 5th, in an admirable article, endeavors to show that the affirmation is not only true, but that it is more needed to-day than ever before.

Let us understand clearly the issue under discussion.

(a) It is not whether Romish baptism is or is not valid. The Assembly has virtually decided both ways as to Romish baptism; the mind of the Church is divided on the subject; perhaps a majority would recognize the validity, so that if this was the issue, the affirmation about the Pope would have to come out. But it is not the issue, and the question of baptism has really nothing to do with the subject under discussion.

(b) Nor is the character of the Romish hierarchy the issue before us.

The mind of the Church seems fully settled as to the unchristian character of the hierarchy: even the warmest defenders of the validity of Romish baptism, distinguishing between the people and the hierarchy of the Romish communion, have affirmed most positively the unchristian character of the hierarchy. So this cannot be the question at issue between the revisers and the anti-revisers.

(c) Nor are the doctrinal errors of Rome the issue in this case.

All Presbyterians, the world over, recognize the damnable errors of Rome, and bear testimony against them, and all agree as to our duty in resisting these errors.

What then is the real point at issue? It is simply this, viz.:

Are the Scriptures (our only rule) so very clear that the Church of to-day is justified in the affirmation that the Pope of Rome is unmistakably the Anti-Christ of prophetic Scripture? Is there one, or are there many Anti-Christ's?

But not only is he Anti-Christ, he is also the "Man of Sin."

Here again I ask, is it certain that "the Anti-Christ" and the "Man of Sin" is one and the same person?

Nor is this all, for the Confession adds that the Anti-Christ is also the "Son of Perdition."

The Confession therefore says there is no difficulty in identifying the Pope as "Anti-Christ," and that Anti-Christ is the "Man of Sin," and the Man of Sin is the "Son of Perdition." This is rather too much for sober minded interpreters of sacred Scripture of this day to assert. I do not believe that Dr. Roberts will make this positive and dogmatic affirmation.

Then again will some one tell us whether the "Pope of Rome" means the man on the Papal throne in 1647, or the present Pope, or the succession of Popes; and if the latter, at what exact point of the succession does Anti-Christ begin?

I have no sympathy with the Pope, the Hierarchy, or the errors of Rome; but the prophetic scriptures are not so clear that I can assert that the Pope is at once and in one person, the Anti-

Christ, the man of sin and the son of perdition. It is not safe, nor scriptural theology, to condition the "invalidity of Romish baptism," the "Anti-Christian character of the Hierarchy," or the "doctrinal errors of Rome," on the asserted fact that the Pope is the "Anti-Christ, the man of sin and son of perdition." The Pope might not be this, and yet the other propositions might be true. The "System" of the Confession will be better by eliminating this excrement.

ON REVISION.

Referring to the article in the PRESBYTERIAN JOURNAL of September 5th, from the *Congregationalist*, I would say, that I studied theology at Princeton, and have been in the ministry for over fifty years. I have known large numbers of Presbyterian ministers, and I have never known one who did not sincerely receive the Confession of Faith as "containing the system of doctrine taught in the Holy Scriptures." Some might prefer, as to some points, a different phraseology, but what they understand to be doctrine set forth, they sincerely receive as their approved system.

As to the points which you quote from the article in the *Congregationalist*, I would say:

1. No one believes that any one was ever "ordained to dishonor and wrath," except those who are wilfully impenitent and unbelieving. Election, which is only sovereignty in grace, is as truly a fact as sovereignty in nature and common life; and it is no more difficult to reconcile each with human free agency, than it is to reconcile the centrifugal motion of the planets with the centripetal.

2. No one believes in the personal guilt of original sin, in the ordinary sense of the word *guilt*, either before or after the actual sin of the sinner. The old sense of the word *guilt*, as every scholar knows, corresponds to the Latin word *reus*, defendant *i. e.*, exposed to the consequence of an act or event, as if I endorse the note of another and it is not paid, I am indebted for it, in one sense I *owe*, while in another I do not owe it. As I am liable for my endorsement, so I am liable, or exposed to the consequences of Adam's sin, but of course not personally guilty.

3. All have a natural ability to do all that God requires, and no new faculties are given in or by regeneration. It is the moral inability, in inclination to spiritual good, which is entire. Joseph's brethren hated him so that "they could not speak peaceably to him." They could if they would. So it is with the sinner.

4. "Limited atonement," says the article. But the word *atonement* is not in the Confession. If the word *redemption* is used, it is meant the provision for salvation, it is wide as the world: "Whosoever will; "if by it is meant the application of that provision, then all admit it is limited to those who receive it.

5. As to "the sinfulness of all unregenerate works," all that is meant is, that as the best of such works are not done from the love of God, and so are defective in motive, they cannot be holy, and of course are negatively sinful. Even the best of works are not holy, because the religion is but another name for docility to sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than is in grosser sins.

Such are the views which I learned at Princeton, under Drs. Archibald Alexander and Charles Hodge, as set forth in the "Confession," and in the Bible. They seem to me, as they do to hundreds, and probably to thousands of our ministers, fairly set forth in our "Confession," which as a system of doctrines is most sincerely approved and received. Modify its phraseology as we may, it is not at all likely that it can ever be made more acceptable as a system of doctrine than it now is. D.

THE MINISTERIAL ADDRESSES.

At the Log College celebration, Dean Murray, representing President Patton, said he did not know that he could trace the connection there has been between the Log College and Princeton College. "But it was traced here to-day. I like, first of all, the modesty of the men that founded the Log College, for they called it 'Log College,' and not Neshaminy University. [Laughter.] As I listened to the paper on Log College I became greatly interested, and I thought, as the reader alluded to the mush served to the students, that some of that

mush could be served liberally in many of the institutions of this land. We owe to the founders of institutions more than we can repay, and I am glad to believe to-day that Princeton College is one of the results of the Log College. We have seventy candidates for the ministry, and the institution places every year \$7000 for free tuition.

"After all, the life of institutions, we know, is greater than the life of men, and none have a longer life than institutions of learning. Look at Oxford. Puritan and cavalier have come and gone, but it lives. Padua has seen I don't know how many Kingdoms fall, yet it stands to-day. This class of institutions do work the importance of which we cannot exaggerate."

The Rev. Dr. Richard McIlwaine, President of Hampden Sidney, who gave a careful and comprehensive paper on "The Influence of the Log College in the South." He alluded to the migration of those Pennsylvanians who had come under the influence of the Log College, into Maryland, Virginia, and North and South Carolina. He traced the visits of the Rev. William Robinson, and his successor, Samuel Davies to those localities, and referred to the work of John Roan, Samuel Finley, the Tennents and the Blairs in that region. He dwelt particularly on the success of Davies, who was termed the "Apostle of Virginia," and, in quoting from a sketch of that pioneer of the Church, said: "To no one man, in a religious point of view, does the State owe so much. No one can claim a more affectionate remembrance by Christian people. If the Log College had done nothing more than lend this incomparable man to Virginia, it would be entitled to the everlasting gratitude not only of the South, but of the world, for it was through his instrumentality, in part, that the principles of human freedom were first formally acknowledged and enacted as fundamental law. He laid particular stress on the number of institutions founded by men the product of the Log College. He referred principally to Washington College, now Washington and Lee University, and Hampden-Sidney College, and traced the history of these institutions, showing the progress they have made under the principles of Presbyterianism. Concluding, he said: And thus does the influence of the Log College survive in the institutions it originated, and in the hearts and lives of the men it has helped.

The Rev. Ebenezer Erskine, D.D., of Newville, Pa., in his address on "Presbyterians of the Cumberland Valley," gave a sketch of the valley, describing its many attractive features, which induced early settlement within its borders.

As soon as America was open the Scotch Irish were among the earliest emigrants, who, by their restless push and enterprise, touch the American coast at almost every point. They went at once to the rural districts and settled generally on land along the streams of water, along the White Clay Creek, Delaware, Brandywine and Octorara Creeks in Chester county, Pa., on the Neshaminy and other streams here in Bucks county, and further up in Northampton county, along the Pequoa and Donegal streams and springs in Lancaster county, and on the banks of the Swatara and Fishing Creeks, in what is now Dauphin county.

The settlers were generally substantial, of regular and steady habits; hardy, with energy, industry and intelligence, with sufficient capital for improving and extending their farms. Nine-tenths of all who came to the valley were Scotch-Irish people, who had been trained up under the Westminster standards—raised upon the doctrines and duties set forth in the standards of the Presbyterian Church.

In his address on "The Presbytery of Philadelphia," Rev. Charles A. Dickey, D.D., said the Presbytery of Philadelphia was at one time the Presbyterian Church of this continent, after commenting upon the marked growth and development of the Church. If the saintly men who provided the first humble abode for Christian education did not dream of the magnificence which they achieved, their scanty, scattered ministry within the bounds of a single Presbytery, of a great growth.

If our Church statistics show a marvellous growth, let us remember that we are indebted for it all, under God, to the noble band of Christian ministers who stood at the cradle of the Church and State and covenanted with God to meet responsibility and insure the life of both by the contribution of an educated ministry.

The Rev. S. A. Mutchmore, D.D., in an address on "The Early Scotch-Irish Immigration," said the interests which they all represented at the celebration went back to one focal point—the struggles of the Scotch-Irish to keep their faith against prelacy and landlordism. "To these two forces we are indebted for the people that gave the tone to five great States." In 1837 there were four millions of the descendants of the Scotch-Irish, and nearly one-quarter of the entire population were the descendants of Puritans. After the siege of Derry seven leading Scotch-Irish families came to this country in their own ship. They came up the Delaware and landed on Pennsylvania's and Delaware's shores. The names of those families were McCune, Brady, McCombs, Jamison, Mutchmore, McConaughis and Young. They settled here and were a sample lot that stood in the front rank of Presbyterianism.

The Rev. J. H. M. Knox, D.D., LL.D., President of Lafayette College, delivered an address on the institution he represented. He detailed briefly the history of the College since it was organized in 1826. The College only existed on paper till 1831, when the Rev. George Junkin was invited to become the President of the institution. The position was accepted, and from that date Lafayette College forthwith began the benevolent work she has continued so successfully until the present.

THE NEW ENGLAND DEPARTMENT.

Rev. J. LOUGHRAN SCOTT, D.D., Editor.

BOSTON,

MASS.

The Ransom Family.

We wonder if among the constituency of the PRESBYTERIAN JOURNAL there are any who know the Ransom family. It is a family not necessarily composed of members of that name. Sometimes they are called Brown, Jones, or Smith, but there are always mental characteristics by which they are distinguished from humanity in general. We first heard of them through a friend whose acquaintance, as he related it, began in this way. He was living in a country place, where there was but one church and that quite naturally a Methodist. Within that church was a large and influential family by the name of Ransom. This family had the chronic habit of getting offended and leaving. The itineracy, a most admirable system for such people, failed to help them, as no pastor ever remained a year without having driven out the Ransoms. Finally the most peaceful brother in the whole conference was sent, largely as an experiment, to this place. He came and, like all his predecessors, had to search out and bring in the absent Ransoms. They at first refused to return. The insults and personalities of the past were declared to be beyond all forgiveness; but our good brother finally prevailed and on the next Sunday the long vacant seat was full. There was rejoicing all through the congregation. Neighbor whispered to neighbor, that Brother Ransom was back; and now said an efficacious sister, "We have a minister who is going to please 'em all." The services began and all was happy through to the second hymn. The wing-beat of Angelic thankfulness was plainly heard. The music was set to hallelujah metre, and the grand old jubilee song was announced.

"Blow ye the trumpet blow
The gladly solemn sound.—
Let all the nations know,
To earth's remotest bounds,
The year of jubilee is come;
Return, ye ransomed sinner's home."

The Ransoms heard no more; they were on their feet in a moment, and the three generations marched out of the church. Nothing could persuade them to return and their presence was never heard of. The senior member of the family years after said that of all the personal thrusts he ever received, that was the worst. It reacted on the church to its injury. A few felt that all was intended and our good ministerial brother was only too glad at the end of his year to go elsewhere.

We have related the incident as we heard it. It may not be historically true, but better if it were; then it would be restricted to a locality, while now the Ransoms are in every place and church. We saw one at the hotel table this morning. When politely asked to change his seat he arose and left the room. We didn't know what branch he represented, but it was plainly evident he belonged to the family. We recall a school teacher who set the ten commandments in verse as copy for the pupils. One read something like this: "Steal not, though thou be poor and mean." The next morning a wrathful father appeared at school. He declared such insinuations on the character of his child should be retracted then and there; although poor she had not stolen, and he would not submit to such accusations.

You say he was ignorant, and so he was; still it was the Ransom trait and blood. An instance like this, ignorance may excuse, but many can lay claim to no such extenuation. At times one of the young men studies for the ministry, and then we have *pro re nata* meetings of Presbytery and judicial committee reports without number. A Western minister made application for an Eastern friend. We wrote to a venerable friend in his city, who replied: "Have you observed the color of his hair?"

We took a second glance and saw the Ransom blood clear to the roots. Occasionally one of this name gets into the eldership and then the kingdom suffereth violence. We have seen ministers whose lives were occupied in keeping the elders in line; not the privates, but lieutenants and sergeants were in danger of running away. Men are often elected to office in churches to induce them to take an interest, a most fatal policy. Official position does not change one's disposition and the nearer a Ransom keeps to the rear the better for the company.

It may be that this unfortunate family deserves pity rather than censure. They often mean better than they do and cannot help their unnatural sensitiveness. At all events, my brother, if you have them in your Church, do not resign thinking to escape. Go where you may they will precede and follow on. Life is made up of constant varieties. They go to bed with the sun only to arise with the stars. Be thankful for the good, and thank God the bad are so few.

A few days ago a most remarkable meeting was held under the auspices of the American Board at the Congregational House. The occasion was the departure of forty-nine missionaries for foreign fields. On this long list of outgoing missionaries seventeen were marked as already "on the way." Of these seventeen six have recently sailed from Atlantic ports for Turkey and India, and eleven are now crossing the continent either to San Francisco or Vancouver, bound for China or Japan. Several of these missionaries are to sail from Boston on Saturday by the Cephalonia, and the rest are soon to leave. Nineteen of the forty-nine are returning to work in which they have been engaged, some of them for many years, while thirty of the number are going out for the first time. Twenty of these forty-nine are going to Turkey, four to India, seventeen to China and eight to Japan. During the meeting prayers were offered by Dr. Jeremiah Taylor, of Boston; Rev. Daniel March, D.D., of Woburn, and Rev. Thomas Lawrie, D.D., of Providence, R. I. The story of the several missionaries who were going out, was briefly told by Drs. Alden and Smith, and Rev. J. L. Fowle spoke for the Western Turkey detachment, Rev. L. K. Adams for the Central Turkey and Rev. H. N. Barnum, D.D., for those for Eastern Turkey, while Rev. H. L. Bailey spoke for the India missionaries and Rev. Otis Cary for those for Japan. The meeting was one of intense interest, and lasted for nearly three hours. After the meeting the outgoing missionaries were greeted by many personal friends and acquaintances.

A correspondent of the *Advance* says that The Tolland Association of Connecticut has just published an admirable history of the Association. A notable thing about the earlier pastors in this Association was the length of their pastorates. They averaged, including one of five years, forty-three years. Indeed, throughout the State of Connecticut the average of the pastorates of those serving in 1789 was thirty-four and one-half years. Another striking and not altogether pleasant fact, is that Congregationalism has grown comparatively little in the county since that day. The population has about doubled, but against the seventeen Congregational Churches of that day there are now only twenty-one. The growth has been in the increase of other denominations. All the churches of the county, save one, were then Congregational. Now there are twenty-five churches in the county not Congregational, including Methodist, Baptist, Catholic, Episcopal, Lutheran and Universalist.

A new Parochial school was recently opened in Roxbury, Boston, of which the following is a partial account: "A very large number of the members of the parish were present. Solemn high mass was celebrated at 8.15 a. m. by Rev. Father John J. Beil, Rev. Father A. Lutz and Rev. Father Sheehan acting as deacon and

sub-deacon. Other clergy were in attendance. At the conclusion of the mass the 500 girls marched in procession, with their teachers, from the church to the school, where they were received by the rector, Father A. J. McGuire, to whose untiring efforts the completion of the school is due. The work of assignment to grades was begun at once. The boys' department will be opened to-morrow, and it is expected that the entire membership of the school will reach 1000. The sisters of Notre Dame of Baltimore will conduct the teaching."

By the death of Mrs. Ellen M. Gifford, last surviving heir of the late Philip Maret, in New Haven, an estate valued at over \$600,000, which was held by her in trust, reverts to the local institutions as follows: Connecticut Hospital, the income to be used in supporting free beds, \$120,000; city of New Haven, \$120,000, the income to be used for indigent aged and infirm persons, not paupers; Yale College, \$120,000, the income to be used for scholarships in the academical department; New Haven Orphan Asylum, \$60,000; St. Francis Orphan Asylum, \$60,000; city of New Haven, \$60,000, to aid the public library for the State of Connecticut, and \$60,000 to be used for the support of an institution for idiots and imbeciles.

The Boston *Herald* says: "The elder Calvinism has done its work; and, as we have before said, is yielding the field to the later Calvinism, if you please, or, better still, a form of religious faith in which Calvinism has disappeared. This practical extinction of Calvinism will not be accepted by those who have been trained under its influence, and still hold by its five points; but it is only in districts where the present religious thought has not penetrated that this virile old faith still maintains a firm foothold." "The districts where the present religious thought has penetrated" to the exclusion of Calvinism, are largely confined to the vicinage of the *Herald* office.

The *Christian Register* says: "Our Methodist brethren are not partial to Calvin. The *Central Christian Advocate* says: 'But Calvin had the common conviction of his period, and thought of the damnation of men with entire composure, as he thought it right to burn men for heresy and gave his consent to such a proceeding. We cannot place implicit confidence in the logic of the exposition of Scripture by a man who reached such a conclusion. He failed with all his great faculties to have the slightest conception of the Spirit of Christ.' Perhaps that is a little farther than we conservative Unitarians would wish to go."

Prohibition in Maine is a success or failure, according to the standards by which one judges. In the smaller towns it is observed quite as well as any other law, while in larger cities, like Portland and Bangor, there is little respect paid to the restriction, especially at the first class hotels. The boats ship beer as beer, and it is carted away at the wharf like any other merchandise. An officer of an important line told us that they averaged about forty kegs on the down trip. With all this prohibition comes nearer prohibiting than does restriction restricting.

Something of a flurry has been created in political circles in and about Boston by a well-known pugilist announcing himself as a candidate for Congress. As a year hence before the election takes place no one safely predict the result. There is one Congressional district in this city, however, where the candidate's politics, religion and possibly profession would be in his favor.

Massachusetts towns are busy celebrating their antiquity. One after the other is reaching the 500th anniversary of its settlement, and they are properly proud of being so old in a country where great cities have scarcely reached years of discretion—as, for example, Chicago.

From the Churches.

Portland.—This church some ten weeks ago made subscriptions to the amount of \$1,000 for the purpose of paying the last of \$6000 remaining on the church lot. The effort has resulted more successfully than any thought, and, on Sept. 1st, the last dollar was paid. This success has inspired the people to hope for larger things and a building will probably be begun in early spring. Rev. Mr. Crosser, has been with them almost from the first, and has done a most excellent work.

The Greenwich (Conn.) Church have extended a call to Rev. John F. Willis.

W. J. CUMMING, Stated Clerk,
Yorktown, New York.

For The Presbyterian Journal.

"BEHOLD I STAND AT THE DOOR."

(Revelation iii: 20)

Behold, a stranger at your door,
He knocketh now, has knocketh before;
Open the door and let him in,
Before he leaves you in your sin.

How patiently he waits for you
To give to him what is his due;
The pure affection of your heart,
Give him the whole and not a part.

Beseechingly he still stands there
To catch the lisping of your prayer;
Oh! why delay! accept him now,
Before his gracious footstool bow,

Oh! do not worry out his grace,
The Saviour's love at once embrace;
Open your heart and let him in,
Lest you at last lie down in sin.

Death soon will come; time's passing by,
On whom will you in death rely?
No name but Jesus can be given
To save from hell or take to heaven.

FRANCIS JENNINGS.

Correspondence.

FROM RUSSIA.

BY REV. L. Y. GRAHAM, D.D.

St. Petersburg, the capital of the Russian Empire, owes its existence to Peter the Great, by whom it was founded in 1702. It is situated on the Neva River, and claims a population of nine hundred thousand. Three canals traverse the city, and it is upon the islands inclosed by these that the greater part of the city is built. Its buildings are substantial, and in the number and size of its public edifices it will compare favorably with any city in Europe. The city is six miles long and five wide.

The Neosky Prospect is the Broadway of St. Petersburg, and is lined with handsome shops, churches, palaces, and public buildings. The streets, however, are generally paved with cobble stones, and are not pleasant for driving. The Hotel Europe is one of the largest and finest we have met with in our travels, and is excellent in its appointments, and not extravagant in price. The first thing to be done on reaching this city is to deliver up your passport, without which you cannot enter, and having passed the Custom House officers you are at liberty to go about as you see proper. We had heard so many stories of the difficulties of traveling in Russia, that we expected to be followed every where we went by the police, but all this has no foundation in fact. We found traveling as pleasant and free from annoyance in Russia as any country we have ever visited. Unless you meddle with political affairs there will be no trouble, but Siberia awaits the political offender. The best way to see this city of Peter the Great is to procure a guide who speaks English. This we did, and we were fortunate in our selection. He has been a resident here for twenty-five years, and is thoroughly conversant with the place and the people. We first visited the buildings containing the royal coaches, and harness and trappings. They exceed in magnificence anything of the kind we have seen in Europe. Ten of these coaches cost \$18,000 each, and have millions of crystals upon them. The harness is decorated with millions of Siberian stones. When royalty rides here it must be a dazzling sight.

The Kayan Cathedral is a copy of St. Peter's at Rome. It is adorned by a semi-circular colonnade of the Corinthian order, consisting of fifty-six monolithic columns of Finland granite, upwards of thirty feet high. It has four jasper columns in the interior, and the images before which the lamps are kept burning, are covered with diamonds, sapphires and emeralds!

In this church we saw the baptism of two children, eight days old. Two godfathers, and two godmothers stood before a pewter font filled with warm water. Three candles on the edge of the font represented the Trinity. The priest went through some service which he read from a book.

After making the sign of the cross in the water he took a brush and dipped it in oil and made the sign of the cross on the forehead, cheeks, breasts and feet of each child. He then took the child, divested of all clothing, and dipped it head foremost, three times, under the water, the child yelling at the top of its voice. He next repeated the anointing with oil, and washed it off with a sponge, and then taking a pair of scissors he cut off a lock of hair from each child's head, and gave

it to the godfathers, together with a piece of wax. They mixed wax and hair together and threw it into the font. The godfathers and godmothers with lighted candles in their hands marched around the font, the priest leading the way, repeating some mummary, and the ceremony closed by all parties, including the babies, kissing a silver cross!

The Cathedral of St. Isaacs, is the largest in the city and was built in 1819, A. D. Its foundations rest upon piles, and it cost about one million of dollars. It is built in the form of a Greek cross. At the entrances are forty-eight granite pillars, sixty feet high and seven feet in diameter. The dome is covered with fire-gilt gold. In the interior are twelve bronze angels, fourteen feet high. Immense columns of white marble encrusted with malachite, porphyry and lapis-lazuli support the dome in the interior, and the walls, and floor are inlaid with mosaics. The precious stones that adorn the altar are of fabulous value. The cottage of Peter the Great built by himself of logs, and containing three rooms is still preserved, and is a monument of the mechanical genius of the great man as well as a testimony to the simplicity of his manner of living. One of the rooms is converted into a shrine of the Virgin to which devout worshippers resort in great number. Here also we were shown a boat built by the Emperor which would do credit to the nineteenth century. Indeed the handiwork of this wonderful man is seen everywhere, and his memory is fondly cherished after the lapse of two centuries. An equestrian statue facing the Neva represents the Emperor with head uncovered, and encircled with laurel, in the act of mounting a rock, one hand holding the reins, while the other is outstretched in the act of benediction.

He was great not only in name, but also in stature for it is said he was six feet nine inches tall!

In the monastery of St. Alexander Neosky founded by Peter the Great in honor of Prince Alexander who vanquished the Swedes and Livonians, we saw a solid silver tomb valued at \$60,000 and also a malachite pavilion presented by a Russian nobleman, worth \$500,000. Thus in these monasteries and churches, there are millions of dollars worth of gold, silver, jewels and precious stones kept simply for a show. Truly we might say as Cromwell did when he found twelve silver statues of the apostles in a church: "Melt them and send them about like their master to do good." The winter palace was built in the reign of Catherine in 1754, on the right bank of the Neva. It is four stories in height, and the interior is richly adorned with paintings, bronzes, marbles and precious stones. The Emperor resides here in the winter. The throne room is said to be the finest in Europe. The jewel room contains the imperial crown, scepter and ball. A diamond adorns the scepter weighing 194 carats which was purchased from a Greek by Count Orloff for 450,000 roubles, and presented to Catherine II. The hermitage adjoins the winter palace and was commenced in 1765 by Catherine II, and intended as a retreat from the cares of life. It contains three celebrated collections of paintings—1750 of all schools. Among others are sixty by Rubens, 34 by Van Dyck, forty-one by Rembrandt, and nine by Paul Potter.

The museum of the hermitage also contains 18,000 designs by great masters, 100,000 engravings, precious stones, vases, coins, busts and statues of celebrated men of all nations.

Eighteen and a half miles from St. Petersburg is Peterhof Palace, built by Peter the Great. It can be reached by boat, and is beautiful for situation. The grounds are very extensive, and are ornamented with statues and fountains. Directly in front of the Palace is a colossal fountain, called Sampson, which throws a jet to the height of eighty feet. Around this are others of various devices in marble and gilt bronze, and on either side of a vista, which extends for several hundred yards, are others, and to see all of these fountains playing, as we did, at the same time, is a sight to be remembered for a life time. The Palace itself is gorgeously furnished. The rooms are known as the Japanese, the White Dining Room, and one bears the name of the "Liquor Up Room." This last indicates for what it is used.

Now all this grandeur is only used on great occasions. The Emperor does not occupy it. He has another palace a short distance from this where he lives in summer, but to which visitors are not admitted. But if the outer court be so grand, what must the inner be?

In another part of the grounds we visited the Pompelan Villa, which as its name indicates, is a reproduction of a Pompelan house. It is a charming spot, overlooking a beautiful lake. On these grounds is an oak tree grown from an acorn which Charles Sumner sent from Mt. Vernon to the Emperor Nicholas thirty-five years ago. These royal grounds contain another palace called the French Cottage; everything about it savors of France, and this, too, like the others, is rarely used. In our drive of twenty miles through these grounds we saw the Grand Duke Alexis, a brother of the Emperor, and Admiral of the Navy. He drove a splendid turnout, with bells on the horses!

On stated days the Emperor's private band plays in these grounds, and we had the pleasure of hearing these musicians to his Royal Highness. In another direction, and fourteen miles from the city, is another Imperial Palace, named Tsarskoe-Selo. The facade is 1200 feet long, and stairways of marble lead to halls adorned with lapis-lazuli, ivory, and mother-of-pearl. The chapel decorated with blue, and ornately gilded, is dazzling to the beholder. Here the Emperor worships in private when he visits the Palace, which is seldom. As we pass through the magnificent apartments we are shown into what is known as the amber room. The walls are covered with amber; amber boxes and vases abound. All this was a present from Frederick the Great to Peter the Great, and is of fabulous value.

We have noticed in our travels among these old monarchies that these potentates are fond of giving princely presents to one another! We next enter the silver room, and see enough of this precious metal wasted in decoration to build several churches. Next we enter the Chinese room. All the work here is Chinese. The walls are covered with Chinese silk. Chandeliers of the same workmanship are suspended from the ceilings, and vases of the most elaborate and costly manufacture adorn the room. The dining room is finished in white-stucco, and is a fitting place to set "a dainty dish before a king."

The gymnasium in the Palace for the young princes has a toboggan slide, and the younger member of this party anxious to test its merits sat upon a royal rug where doubtless generations of princes had sat before, and was hurt down the inclined plane to the terminus without any accident.

Of all the palaces we saw in, and around St. Petersburg, Tsarskoe-Selo impressed us as being the grandest, and yet no one lives in it! Only on great occasions are its magnificent apartments graced by royalty. We visited the spot in the city where the Emperor Alexander II. was killed by a bomb. We saw the carriage in which he was riding when the first bomb was thrown. It was badly broken, but the Emperor was uninjured, and ordering his coachman to stop he descended from the vehicle, and went back to see the man who had done the deed, and who was already in the hands of the police. This imprudence cost him his life, for on his way to the carriage a second bomb was thrown which killed both the Emperor and his assassin. A magnificent church is being erected on the spot as a monument to his memory. His death was a sad loss to Russia, for he was a man who sought the welfare of his people, and had much more liberal ideas of government than the present Emperor. The chief means of conveyance in St. Petersburg is the droski, a one horse four-wheeled vehicle. The driver is called Ishvostnik. Many of them drive splendid horses, and like Jehu they drive "furiously." There is one class for day and another for night, and one can be had at any moment in the twenty-four hours. There are tramways, or street cars, running in almost every direction, and the boats on the canals and river are a great convenience to the traveling public.

We visited the markets, and found them bountifully stocked with vegetables. Raspberries, strawberries, meats, poultry and fish (alive in tanks) but no peaches. At the hotel when we asked for butter they brought a roll weighing about ten pounds from which we were allowed to help ourselves freely. It was not so palatable as the butter found in the Philadelphia markets.

The Russians are an exceedingly religious people. They carry their religious ceremonies about with them on the streets, shops, everywhere. Even the Ishvostnik finds time to take his hat off, and cross himself as he passes a church or a shrine of the Virgin, or crucifix. The Greek Church is the Established Church of Russia, and the num-

THE SOUTHERN DEPARTMENT.

Rev. J. M. F. OTTS, D. D., LL.D., Editor,

GREENSBORO,

ALA.

The Church of God is the Hope of Men.

The Church of God is the tree of life growing in the midst of our dead world, and from its wide-spreading branches fall its countless benefits on human society; and they alone are the influences that make our life on earth bright and beautiful, and form on the cloud of human sorrow and tears the radiant bow of promise and hope. The men of the world sheltered and shaded under its benign boughs and feeding and feasting upon the daily blessings it drops upon the earth, too much like hogs under the food-giving oak, never lift their heads to recognize by even a grateful look the tree from which falls all that is best and sweetest in our homes and in our land abounding in Christian institutions and influences. And worse than all this, many of our public men, and some of our great journals, affect to hold the Church of God in contempt, and speak disparagingly and flippantly of its ministry and work, and of all the good that it has ever done for human life on earth.

Now we readily admit that there are many worthless members in the Church, unspiritual and empty-hearted professors; and these usually stand on the out-skirts of Zion and next to the world. And so it happens, when the men of the world deign to look towards the Church they see these half-hearted professors who conceal from the world's vision the thousands of faithful hearts and earnest hands that are all the time hard at work for God's glory and men's good. And thus it comes to pass that the world, very unfairly, judges the whole Church by what it sees in its worst and weakest representatives. The fact is, such members don't represent the Church at all; they misrepresent it. But for one, I am glad that the world does thus scrutinize the Church, and that it freely, even though unfairly, criticizes the life and character of its ministry and membership. All this shows that the Church is not a dead institution in the world, as some have asserted. It shows that religious thought is not dead nor paralyzed in the public mind. The Church has not lost its vital energy so long as it continues to disturb the minds of those who would be at ease in sin. The Church of God is the golden candlestick in which the light of human redemption burns, and shines. It is a divine institution come down from heaven, the Kingdom of God on earth. The candle-stick of gold, its external organization, is composed of the materials of earth, but of the very best and purest. Does any one doubt this? Take any community in our Christian land, and are not the very best men and women in it communicants in some branch of the Church? And yet the candle-stick itself is not the light; it only holds the light. Christ Jesus is the Light of the world, and his light is the life of men. It is, then, the office of the Church to hold up the Christ of the Bible as the light of life for men—the true light that lighteth every man that cometh into the world. In this candle-stick alone burns and shines the light of life—the presence and power of Jesus Christ as the Saviour of all men, especially of those who believe. Where Christ is, the Church is. The Church is organized Christianity,—the body of which Christ is the soul. Therefore, the Church of God is the hope

of men; it is the visible embodiment of the power of God unto salvation for a lost world.

The great want of the age is more of Christ in the Church and more of the Church in the world, leading on to the Christianization of capital and labor, and of all our political, social, educational and reformatory institutions. This is the only real and rational hope for society; and out of this hope is to shine forth the light for the *entire* redemption of the great problems of labor and reform that are this day shaking the nations to their very centre. The world is full of iniquities and abominations of corruption and oppression, of injustice and cruelty; and we hear the voice of the many crying out in darkness and confusion, who will show us any good? What is the remedy for all these evils? And we hear the answer, a voice from the skies, there is no new remedy: there is no light for the darkness of earth, and no life from the death of sin, save the light that shines in the golden candlestick, and the life that that light gives. The Church with its light and life of Christianity is God's remedy for man's evils. If this does not save society nothing else will, nothing else can. I see evils, huge and many, all round me which it is my duty to preach against, to write against, to pray against, and to vote against; and I will go against them with all my might and main. But I know that it is not by human might and power that they are to be prevailed against except as the Almighty Spirit of God maketh man and woman mighty to oppose them and powerful to break them down; and that Spirit of Divine power worketh in the world only through the Church and the Christianity that burns and shines in it as the light of the world and the life of men. And therefore, it is only to the Church in the world that I look for the temporal salvation of society, as it is only to Christ in the Church that I look for the eternal salvation of souls. But I do not wish to be understood as opposing the humane societies and the reformatory associations and institutions of the present day. I do not; I belong to many of them. But I join only those of them which I regard as arms and hands of the Church of God; for it is only as the spirit of the Gospel is infused into them and the light of Christianity guides them, that any of them can ever be of any avail in accomplishing permanent good for humanity!

Take a Shorter Range.

The Independent sometimes makes a discovery just the reverse of the facts in the case. This is what often happens when it turns its far-seeing eye towards the affairs of the South. It has discovered that the Southern editor of this journal edits one page "in the interests of the Southern Presbyterian Church." In this imagined discovery *The Independent* is in error. The Southern editor's page is edited in the cause of truth and righteousness, no matter whose interests may be helped or hurt. But the vision of *The Independent* does not seem to be the best in the world. It is partially color blind. It cannot see the "color line" when it is drawn right under its nose. It can't see the color-line in the churches and Christian associations in New York, Boston, Philadelphia and Chicago; but when it looks far off, far away down South, it sees it and falls into a rage about the unchristian and barbarous condition of society in which such an intolerable evil can be tolerated. It purposes to blaze away with its light, and to fire on with its heat against this unchristian policy, so long as it shall continue to exist "down South." Seeing that the range of its guns is too short to do effective work in the far away and distant South, would it not be well for it to try its guns on the same unchristian policy nearer its home?

North Alabama.

The following appeal which has appeared from Rev. A. L. Phillips, Secretary of the Home Mission Committee of the North Alabama Presbytery shows the wonderful mission field which is being developed in that region:

"Dr. Craig has several times called the attention of the Church at large to our great opportunities, expressing the opinion that we ought to send 20,000 to North Alabama this year. This is a staggering proposition. It is really almost, nay, impossible, for any one to realize what is going on in this wonderful section. People are here from all over the world—from Scotland and China, from New England and Greece. The population has increased with simply amazing rapidity. Five months ago Fort Payne, De Kalb county, had 400 inhabitants, now it has nearly 3,000 and will have 10,000 in a short time. Eighteen years ago Birmingham was a poor insignificant village. Its depot was a broken down freight car; its streets were mere mud deposits. Now it is a city with 35,000 inhabitants and a glorious future just opening before it. Florence, Decatur, Gadsden, Attalla, Stevenson, Sheffield, Jasper, Pratt Mines, Bessemer, Ensley City, and beautiful, vigorous Anniston, have made marvelous improvement, and some of them are growing so fast that one can't keep up with them. Their prosperity must be permanent, for it is founded on iron and coal. The material development of this divinely favored region is being urged onward with a vigor and enthusiasm scarcely ever seen in the South. There are twenty-four great blast furnaces at work, no one of which has ever stopped except for repairs. Six new furnaces are now being built. Coal and iron mines are being opened in every direction. This section is already better supplied with railroads than any other in the South. All sorts of manufacturing are being done or are in contemplation. Within the next ten years hundreds of thousands of people and millions of dollars will probably come here for settlement and investment. Surely the Lord is blessing this region materially, and stands ready to bless it spiritually.

"What is our Church doing to keep up with this great onward movement? We have in all, forty-two churches, only six of which have one hundred members. The average is sixty-four members. This great influx of population found these churches very poor indeed. Many of them are new—thirteen not being two years old yet. They have had a struggle to keep alive, and their energies have been spent thus. How can they overtake these grand, new opportunities? Why, we are forced to call on the Church at large to come to our help, and come quickly, or it will be too late. We are not disposed to do nothing. We are awake and at work. We have had two churches organized since July 1st with fine prospects. There are not less than a dozen points right this minute at which we have encouraging prospects for work. The pastors and evangelists have been hard at work all the summer. We have a gospel tent which we move from point to point in charge of an evangelist. The work is being urged forward with ardor, zeal, and prayer. But, brethren of the Church, we cannot do this work now unaided. Hard, constant work here for five or ten years will make this region a Presbyterian stronghold. But it must be done now! We are entirely dependent on the Assembly's Committee of Home Missions, that is, we are dependent on the whole Church.

"If the September offerings for Evangelistic work shall fill our Atlanta treasury, all will be well, but if the treasury shall be empty, our work begun with joy and hope will be stopped, our plans laid in prayer and almost with tears will be thwarted, and our Church will block the wheels of its own progress. Brethren, remember that 'whether one member suffer, all the members suffer with it.' For the Master's sake who has His unredeemed elect amongst us, for our beloved Church's sake which ministers an elect means of grace, enlarge your hearts in our behalf and open your hands."

Mrs. W. E. CHRISTIAN only daughter of Stonewall Jackson, died at Charlotte, N. C., August 30th, of typhoid fever. She was buried beside her father at Lexington, Va. Her husband is editor of the *Charlotte Democrat*.

The Family.

EDITED BY AUNT BERTHA.

For the Presbyterian Church.

DEATH.

BY KAMA W. CHAIR.
Friends are dying, tears are falling,
Dropping from these earthly scenes;
Hark! the Angel Death is calling,
Is it you, or I, he means?

TRIUMPH

"Who cometh here?" "No one to fear."
"Hail! Sayest thou not I, Death am here."
"Still fear I not, for Christ hath bought;
His power divine salvation wrought."

TRUTH IS BEST.

BY ALEXANDER MACLEOD, D.D.

Sometime after the beginning of the present century, there was living in a busy country town in the North a pious couple who had an only son. For this son they daily prayed to God. And what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. "It is our duty," the father said, "to ground our boy well in truth and uprightness." "Yes," the mother answered, "it is like laying down one of the precious stones of the New Jerusalem." The boy took kindly to their lessons. He opened his heart to their pious teaching, and learned to love the things they praised, and to desire to have them in his heart. So the foundations of an upright life were laid in the boy's heart, and among these very especially a regard for uprightness and truth.

In the course of years the boy's school-days were ended, and also his apprenticeship to a business life in the country town; and as there was no prospect for him there, he came over to England, to one of the great seaports, and by-and-by he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way, with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into port, that its captain sent word to the office that he had arrived and was now waiting instructions where to discharge the cargo. And it was the duty of the manager in the office to send back instructions to the captain where and when this was to be done. A few months after this lad from the North came to the office, a ship laden with coal came in, and the usual message from the captain came, but somehow or other no word was sent back to him. The captain waited a week, but still no word came back. Now that was very hard on the captain. Until his ship got free of its cargo it had to lie idle in the dock, and all who belonged to the ship were kept idle too. So, at the end of a week, or it may be some days more than a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo, that it missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or made himself believe he had sent them. At any rate, he sent for the little lad from the North, and said to him: "Didn't I send you down to Captain Smith with instructions to discharge his coals?" The little lad said, "No, sir; I do not remember being sent down." "Oh, but I did," answered the manager, "you have forgotten." And there for a time, so far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the master of the office to law. And by-and-by his complaint came before the judges in the court of law.

The day before the trial, the manager came to the little lad from the North, and said to him, "Mind, I sent you to the dock with those in-

structions to discharge the coal." "But, I assure you, I cannot remember your doing so," said the lad. "Oh yes, but I did, you have forgotten."

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent, and he foresaw that he would have to say before the judges what would certainly offend the manager, and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up to him and said, "Now our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal." The poor lad tried to assure the manager that he was mistaken, but he would not listen. "It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did—and see you say it clearly."

In a little while he was called in to the witness-box, and almost the first question put to him was, whether he remembered the day when Captain Smith's ship came in. And then this— "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?" "No, sir." "Don't you remember taking instructions to Captain Smith to discharge his coals?" "No, sir." "Were you not sent by the manager of your office to the coal ship on that day?" "I was not, sir." "Nor next day?" "No." "Nor any other day?" "No."

The gentleman who put the questions was a barrister. He had been engaged by the manager to win the case for the office. But when he heard the little lad's replies he saw that the manager was in the wrong, and he turned to the judge and said, "My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Captain Smith, and it is plain, no such proof is to be got from him."

So the case ended in the captain's favor, and against the office in which the little lad had found so excellent place.

He went to his lodgings with a sorrowful heart, wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day, and in the morning expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday." "Yes, sir," answered the lad, "and I am very sorry I had to say what I did."

By-and-by the manager came in, and after a little time he was sent for to the master's room. It was a long while before he came out; then the little lad was sent for, "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, "I was sorry yesterday, but not with you. You did right to speak the truth, and, to mark my approval of what you did, I am going to put you in charge of all the workings of our Glenfardle mine." Then he sent for the manager and told him what he had said, and added, "and the young man will make his reports direct to me."

Six months after, the manager left the office, and young though he was, the little lad was appointed to his place, and before as many years had passed he was admitted as a junior partner in the firm, and he is now at the head of the entire business—the managing partner.

In his case truth was the best. But I want to say that if things had turned other than they did, and he had been dismissed: it still would have been the best for him to speak the truth.

A lie is a hateful thing to God, but truth in the lips and a love of truth in the heart—that is like a bit of jasper wall, great and high, that is founded on precious stones, through whose gates of pearl we enter into the city of God.

JENNIE'S HAPPY YEAR.

"I remember," said the doctor's wife, "the day that Jennie Marshall first came to school. There were but ten of us, and we were like other girls. Our fathers paid our way through school, and we thought we never could endure it when it leaked out that Mrs. Vance was going to take a charity scholar, a poor clergyman's orphan, to prepare for teaching."

"Betty Kenneth declared she would never see her; she would pass her as though she were the blank wall," which we thought a fine revenge on the girl for being poor. We all resolved to do the same.

"But when the day came, Mrs. Vance led in a thin little cripple, with an appealing face and hump upon her back."

"This is Jennie Marshall," she said. There was a moment's pause, and then Betty marched straight up and kissed her, and we all followed her. Mrs. Vance looked surprised and pleased, but she soon led the new scholar out, and then we stared at each other.

"I can't make war on cripples," said the roughest girl in the class.

"Betty's face was red, and she spoke vehemently: 'I know what we will do! She thinks of her deformity all the time; I see it in her face. We must make her forget it. Do you hear, girls? It is a little thing for us to do—make her forget it!'"

"If a teacher told us to do this, we should probably have disobeyed her; but Betty was the wildest among us. We were ready to follow her."

"We all went to work. We took Jennie into all our clubs; we told her all our secrets. Not a word or a look touched on her deformity, or hinted that there was any difference between us."

"If she had been a whining, priggish girl, our good intentions might have been thrown away; but she was an affectionate little soul, ready to laugh at all our jokes. I fancy she was little used to jokes or fun. People had kept that terrible hump in her mind always, as though that was to be the chief thing in life for her."

"She was not clever at her books, but Betty found out that she could embroider exquisitely. Then we asked Mrs. Vance to offer a prize for needlework with the others, and Jennie of course took it."

"She had a voice fine and tender as a lark's, and Betty always contrived that people who could understand it should hear her sing. I have seen old men come to her with their eyes wet with tears, and thank her for her songs. Even when we had tableaux, we contrived that Jennie's lovely, sad face should be seen among the others."

"What was the end of it? Oh, it was not like a story or a play, with some great blessings coming in at the close. It was a severe winter, and several of the girls had heavy colds, two of them pneumonia. Jennie was one. She was not strong enough to fight against it. She was the only one who died."

"Yes, her poor little story came to a sudden end. We all saw her on the last day. Betty even whispered to her a great secret. 'You can tell the other girls when you are well,' she said, nodding."

"Jennie laughed; but she looked at each of us as we kissed her in a queer, steady way."

"I never was so happy in my life, girls," she whispered, 'as here with you. Never. I wish I could stay—'

"That was all; but when we looked at her dead face the next day, there was a quiet smile on it."

"Betty's little effort had made the last year of the tired child's life peaceful and bright, and I thought that she surely had carried some of its happiness up with her to the home where her deformity could not follow her."—*Youth's Companion*.

ONE GRANDFATHER.

There is a glory of youth,—another, like the sun shining in its strength, or wise maturity; still another—mild, chastened, beneficent, of old age. It is beautifully symbolized by the silver crown that refines the plainest features.

"Mamma," asked a serious-eyed child, looking up from her favorite "Sunday-book," "Pilgrim's Progress," "did you ever know anybody who lived in the Land of Beulah?"

"Yes, dear!" dropping her voice that it might not reach the patriarch who watched the sunset from the porch, "Grandpa does." From a letter written in his ninety-first year, four pages in length, and transcribed in clear characters—the following extract is taken:

"As I write the blue-bird begins to sing in the lilac bush outside of my office window. I have always loved birds and flowers. On this bright Easter Monday I am thinking how unlikely it is that I shall be here when the next comes. Ah, well! if not, then where everlasting spring abides. The dark river has dwindled to a summer brook, so narrow that I fancy, sometimes, I hear the birds sing on the Other Side."

The most significant phrase in the quotation is "my office window." This man, never specially hale in body, found, at the top of the hill of life, fertile, level lands in which he dwelt and wrought until one week before he stepped over to the near and familiar Other Side. He was necessary to his household so long as he drew mortal breath. The key of his continued vitality was given, (had it been needed by those who knew him) in his last message to his absent sons uttered ten minutes before his tongue was stilled forever.

"Tell them to take good care of Jim."

Jim, aged seventy, was a faithful colored servant who had driven or walked with his master to "the office" every day for over a quarter of a century.

It is self-absorption that carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for other dependent and beloved—the living out of, and not in the petty round of personal and individual interests—keep heart and energies fresh.

"I have been too busy to count the years. I suppose some have slipped by unnoticed, and so I have made a miscalculation by a dozen or so," was the explanation of a grandmother when asked how she had kept herself so preposterously young.

Forget the years, or register them by blessings, and they will forget you.—*The Home-Maker.*

DON'T TOSS THE BABY.

The throwing a baby into the air and catching him again is always a risky practice, certain though the tosser may be of his quickness of eye and sureness of hand. A sudden and unexpected movement of the child in his mid-air flight may result in a cruel fall.

A gay young father snatched up his baby boy one morning and tossed him to the ceiling. Twice the little fellow went flying through the air and came down safely into the waiting arms. The third time the excited child gave a spring of delight as his father's hands released him, plunged forward, and pitching over the father's shoulder, fell head downward to the floor. When the poor child came out of the stupor in which he lay for hours it was found that, though no bones had been broken, the brain had sustained an injury that would, in all probability, render the child an imbecile.

Another baby snatched from the floor and tossed into the air received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between her father's hands as he caught at her in her downward flight, and although his frenzied grasp on the baby's arm saved her from falling to the ground, it wrenched the muscles and sinews so cruelly, that the girl's arm was shrunk and practically useless to her all her life. These are extreme cases, but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child when tossing it.—*Harper's Bazar.*

NEVER FORGET ANYTHING.

Charge your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for any such occurrences. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he

pinned it down on his mind, fastened it there and made it stay.

STUDY UNSELFISHNESS.

I remember having to advise a man who had fallen into a sad, because morose, life, and had put himself under my counsel; and I said: "Suppose you begin by passing the butter at the table." He needed to be on the lookout, consciously, for little occasions to serve those around him. Take care in the least exercises that you care for others.

"I do not like that man," said a sound observer to me; "I saw him let his wife pick up her own handkerchief." This critic was right in that quick judgment.

"I judge him by the way he treats his dog." That is a wise criticism. And if it is wise in criticism, it is wise in life. Train yourself to unselfishness in what the world pleases to call little things.—*E. E. Hale.*

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech, and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place; but it will be just in place some time. Then, if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.—*Christian at Work.*

GATHERED PEARLS.

THERE is nothing in this world to fear but sin. —*Joseph Owen.*

Thou shalt always have joy in the evening if thou has spent the day well.—*Thomas a Kempis.*

Christ, who has been my perfect sun by day,
Will be my star by night;
On my deep rest the Lord shall shine away,
An everlasting Light.

B. Macandrew.

THERE is a way out of every difficulty that meets us in life. It may not be the way we like, or the way that promises great glory, honor, pleasure or reward, but it is a way of deliverance, and we are bound to consider it God's way.—*Joseph Owen.*

It is in vain to preach to people unless you also love them—Christianly love them. It is not the smallest use to try to make people good, unless you try at the same time, and they feel that rarely can make another happy unless you are happy yourself.—*Mrs. Craik.*

SPARKS.

An English clergyman and a lowland Scotchman entered one of the best schools in Aberdeen. The master received them civilly, and inquired:

"Would you prefer that I should speer these boys, or that you should speer them?"

The English clergyman desired the master to proceed. He did so with great success, and the boys answered satisfactorily numerous interrogations as to the exodus of the Israelites from Egypt. The clergyman then said he would be glad, in his turn, to "spee the boys," and at once began.

"How did Pharaoh die?"

There was a dead silence.

In this dilemma the Lowland gentleman interposed. "I think, sir, the boys are not accustomed to your English accent; let me try what I can make of them."

And he enquired in broad Scotch, "Hoo did Phawroah dee?"

Again there was a dead silence, upon which the master said, "I think, gentlemen, you can't spee these boys; I'll show you how to do it."

And he proceeded, "Fat cam' to Phawroah at his hinner end?"

The boys, with one voice, answered, "He was drowned." And a smart little fellow added, "Ony lassie could ha' tell't ye that."

Two young ladies and an Irish gentleman were conversing on age, when one of them put the home question: "Which of us do you think the elder, Mr. G—?" "Sure," replied the gallant "Hibernian," "you both look younger than each other."

"It doesn't take me long to make up my mind, I can tell you," said a connected lady. "It's always so where the stock of material is so small," quietly remarked a young lady.

Little Folks.

LITTLE ALICE.

Little Alice was one of my Sabbath-school scholars, a fair haired, blue eyed little girl, whose beautiful face and sweet winning ways made her a favorite with all. Me thinks I can see now the soft, tender look of her mild eyes fixed so earnestly upon me as I endeavored to impress upon her opening mind the Gospel plan of salvation. One day I said to her:

"Alice what will you do when you die and are called upon to stand before the judgment seat of God, to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered: "Christ died for sinners. I will hide behind Him. He will not look at me. He will look at Christ."

Beautiful thought, to hide behind Christ, to lose ourselves in Him, and casting aside our own impure works, to rest solely and entirely upon what Christ has done for us.

Enigmatic Echoes.

(Everything relating to this department should be addressed to "ENIGMATIC ECHOES," East Sumner, Maine.)

139.—PHONETIC CHARADE.

A measure my first may be called,
Sometimes manufactured of wood,
Sometimes, too, they make it of tin,
In each of these cases 'tis good.

We all do my next I am sure,
Not one of us lives without sin;
Perfection we reach not on earth,
Though here the good work should begin.

The vessels that cross the wide sea,
With third should be ever supplied;
Without them, as sailors well know,
Disaster and danger betide.

My fourth part is just like my second,
A short word that signifies wrong;
We use it so common, I'm certain
You'll not have to study it long.

The whole in the army holds office,
And gives out the soldiers' supplies,
On shipboard you also will find him,
Who it is you will surely surmise.

140.—ENIGMA.

Composed of 23 letters.

My 12, 4, 11, 2, 18, 23, 8, 11 is an unknown person.

My 14, 10, 21, 3, is a common water fowl.

My 6, 13, 7, 15, 22, is a mark of punctuation.

My 1, 17, 20, 4, is the price of anything.

My 16, 5, 9, 10 is to feel the want of.

My whole is one of the books of the Bible.

J. O. B. N.

141.—DECAPITATIONS.

A Grecian sage in days of old
Was much afflicted with a whole;
Which, if beheaded, you will see
A trouble oft for you and me.

Again beheaded, and behead
What very few care to be told,
Though many years they've faced the blast,
And scorching heat of summers passed.

S. E. D.

142.—WORD SQUARE.

1. One of the languages that is studied in the schools.
2. Without any companion.
3. What we hear when the band plays.
4. Descriptive of a limb that is paralyzed.
5. A number of boxes of different sizes.

LITTLE MAY.

(Answers in two weeks.)

ANSWERS.

132.—Dolman.

133.—Popular, Poetic, Pearls.

134.—Pansy, Sunflower, Pink, Lily, Rose.

135.—

M A C E

A C I D

C I T E

E D E N

THE PRESBYTERIAN JOURNAL.

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LOG COLLEGE EVANGELISTS.

(Continued from Page One.)

personated by a noted horse-thief and robber: tried for stealing; delivered by the *alibi* testimony of Wm. Tennent, Jr., and two other friends, who in turn were charged with perjury therein, but were freed through the agency of a remarkable dream. He, too, was a powerful awakening preacher; under his ministry were wonderful works of grace first at Maidenhead and Hopewell, N. J., and then in Eastern Pennsylvania. The elders of the Great (Chester) Valley Church, intensely Old Side in the Schism, shut its doors and barred its pulpit against him one Sabbath morning and turned him into the fields to preach. *Tempora mutantur, et nos mutamur illis*: the pastor of that church, in this high and influential presence, pronounces an unstinted eulogy upon him.

Charles Beatty's life was in some respects the most versatile of all. He first appeared at the Log College as a peddler. Entering as a student and graduating he became the successor of its founder in the Neshaminy Church; was a missionary to the Indians, preaching the first Protestant sermon on the site of Pittsburg, after Fort Duquesne had been evacuated by the French and Indians; and then, polyglot in his character, attainments and manners, was the ecclesiastical diplomat of the day to whom were committed most important and varied missions at home and abroad. Lineal descendants of his, too, have been marked and influential men in the Church down to our own day.

THEIR INFLUENCE.

Thus these ten men, so multiform in their gifts, covered the whole Church from New York to Carolina. Their own piety was contagious. They were proofs of the effective training of William Tennent. They exhibited the kind of learning which he considered essential for the ministry. As revivalists they burned out opposition to awakenings. As pastors they built up strong churches which have continued to exist. As educators they established institutions which trained ministers and other public men who led the Church and State. And in doing all this, they ran our denomination into a mould which has fashioned it to this day.

The principles which the Log College men imbibed, illustrated and spread, are now common places among us. But they were bitterly opposed in the beginning and middle of the eighteenth century. They led to strife. The Log College men, in maintaining them, misjudged and were misjudged by brethren. They became in part the

innocent occasion and in part the guilty cause of a division of the Church which lasted from 1741 to 1758. But while there was much in their conduct that cannot but be censured, the blessing of God was upon their principles; and therefore the section to which they belonged grew the most rapidly; and on the reunion they and their views dominated the whole body.

It was the day of small things for the American Presbyterian Church. In 1726, when the Log College was opened, there were only twenty-seven ministers in the denomination. In 1743, on the consummated division, there were only fifty-one. Of course ten earnest men, of such calibre as they were, in hearty accord, with the truth on their side, could exert a tremendous power on the whole Church, numerically and territorially small as it was.

On the reunion there were only ninety-four ministers, and the churches were so weak that only fourteen elders appeared in Synod, though every congregation was entitled to one representative there. But the unhappy strife ended, and the Log College principles prevailing, the church began to grow rapidly.

THE CHURCH GROWTH.

That growth, however, met with a severe check from the Revolutionary War. Presbyterians, to a man, were patriots.⁽¹⁾ We have not, with backward step, to cover the Tory nakedness of any of our ecclesiastical ancestors. And the destroying havoc of war surged specially over the section of the land in which our congregations were located. The enemy particularly hated them. They were, therefore, fearfully crippled. Authoritative figures are wanting. But comparative data make me believe, against loose statements that are recklessly repeated, that there were not in the whole land at the close of the war ten thousand members of our Church. In 1788, when the General Assembly was formed there were 184 ministers and 435 churches, the greater part of the latter, however, the mere shadow of a name. In 1807, the first year we have the official figures of communicants, there were only 17,871, with 330 ministers and 598 churches in a general population of about seven millions.⁽²⁾ But from that time, our Church has moved steadily onward, though somewhat checked by three more of those unhappy divisions which are tributes to the ingrained stubborn conscientiousness of Presbyterians, but are at the same time blots on Presbyterian charity.

There are now in all the branches of Presbyterianism in the land (not all of which are in lineal descent from the Synod of New York and Philadelphia, but which are influenced by the principles I have presented) over 10,000 ministers, nearly 13,000 churches, over 1,500,000 communicants, fully as many Sabbath-school members, with 26 theological seminaries, 46 colleges and universities and academies and schools without number, controlled by them. They represent a population which, if counted as some ecclesiastical organizations count, might be stated as from eight to ten millions.

(1) The loyalist, Rev. Mr. Inglis, Rector of the P. E. Trinity Church, New York, wrote, October 31, 1770: "I have it from good authority that the Presbyterian ministers collected, passed a resolution to support the Continental Congress in all their measures. This, and this only, can know one of them, and hence I been since a strict inquiry to hear of any who did not, by preaching and every effort in their power, promote all the measures of the Congress however extravagant."

(2) It encouragingly shows the proportionate growth of Presbyterianism that in strictly lineal descent from those churches, ministers and people, there are now 8,076 ministers, (and 701 licentiates), 11,587 congregations, and 1,075,075 communicants in a population of about 60,000,000. In 1807 there was one minister to 21,000 of the population; one church to 12,000; one communicant to 330; now, the proportion is one minister to 6,900 of the population; one congregation to 5,200 of the population; one communicant to fifty-six of the population. In other words, the proportionate Presbyterian growth has been six times greater than that of the general population.

In intellectual, social, and financial prestige, they stand first among the denominations.

But they do not wield their legitimate power—because of their divisions.

SCHISM.

The candid Presbyterian of to-day, as he reads the Records of his Church in the last century, will confess that the schism of 1741-1758 was unjustifiable. Those who believe most strongly in a well educated ministry will admit that the course of the Cumberland Presbytery for licensing exceptional cases without a thorough collegiate education was an error leading to a separation that developed Arminian tendencies which might otherwise have been checked. The union-loving men in both branches sadly feel that while the separation of the churches North and South was forcibly necessary during the war, the continuance of it cannot be justified, even while they may place the blame each on the other. The Christian of the twentieth century will study with amazement the numerous other divisions which now satirize the Presbyterian name.

Scarcely had the division of 1741 taken place before efforts began to heal it. Gilbert Tennent, who had been one of its most violent producers, took the lead in irenic movements. Those who are truly influenced by the Log College principles will now be found engaged in the same healing work among our separated organizations.

These separations! "How long, Oh Lord, how long?"

Presbyterians united, especially in hearty co-operation with all other evangelical churches, would be "fair as the moon, clear as the sun, terrible as bannered hosts," against the false religion, the infidelity and the immorality which form the tri-partite Anti-Christ, ever and everywhere at war with the great Captain of our salvation, and in this land especially, malignantly seeking the ruin of our Christian institutions.

THE PRESBYTERIAN RAMAH.

Let imagination call up an Old Testament scene.

Samuel established the School of the Prophets. "Their chief residence was at Ramah, where they lived in habitations apparently of a rustic kind, like the leafy huts which Elisha's disciples afterwards occupied by the Jordan, (Naioth, habitations, but more specifically used for pastures.) There, Samuel was the founder of the first regular institution of religious instruction and communities for the purpose of education. The schools of Greece were not then in existence. From those Jewish institutions were developed, by natural order, the universities of Christendom."

Here is the Ramah of the American Presbyterian Church. Here began our Schools of the Prophets.

The same heavens are over us to-day that were one hundred and sixty-five years ago. The same green pasture fields, (Naioth,) where the Sons of the Prophet abode, are around us. The old beautiful scenes of nature are still here. But the little rustic log building, 18 by 20 feet, has disappeared. From it, however, were developed not merely Princeton, College and Seminary, Lafayette, and

(3) The following from *The Independent* is the stronger because not from a Presbyterian source: "There is a weight and solidity which goes with American Presbyterianism and Baptists are far more numerous. The Methodists are better educated and are more numerous. The Congregationalists are better educated and are more numerous. The Presbyterians occupy the solid medium ground of combined numbers, wealth and conservatism. They hold fast the form of sound words. Their colleges and schools are scattered everywhere. Their theological seminaries are the best equipped in the world. They give more money for Church Extension and Foreign Missions than any other denomination in the country. Their polity is completely representative and thoroughly republican. They represent the best average American thought and progress, and yet they are not particularly aggressive, nor very self-conscious, but they have a reserved strength, a sort of Middle States weight of bulk and sense, that is pretty nearly irresistible. One feels always a sort of surprise when he recalls that the Presbyterian denomination is not the largest denomination in the country. Perhaps it can properly be called the leading one."

Hampden-Sidney, which are to be heard from today, but all the Colleges and Theological Seminaries which are training the young men of the Church for its ministry. It still lives in each and all of them.

And its site is still here. Verily it is sacred. The place whereon we stand is holy ground.

THE CELEBRATION.

The beloved *Chairman of the Committee*, who has originated and has guided the preparations for this day's observance, has put a crowning honor upon a most honorable and fruitful forty years' pastorate in the same church, and the staunch Presbytery of Philadelphia North has honored itself, by calling attention to the associations of this place; by inviting us to come on this pilgrimage; by bringing representatives from the North and from the South, from all political parties, from colleges and seminaries, from pulpit and pew; and from the executive mansions of the nation and of Pennsylvania, and the Postoffice Department, high officials the least of the honors belonging to whom is not that they are Presbyterian ruling elders; and by including, too, in a true American chivalrous devotion, the wife of the Chief Executive and her venerable father, a Presbyterian minister and college educator, whose old family associations are with this neighborhood, and whose educational work was providentially one of the steps that led to the relation that has placed the daughter in the Presidential Mansion. All honor to father and daughter, to wife and husband: the father a teaching elder, the husband a ruling elder in the grand Presbyterian Church which was cradled into strength in this place!

Through these exercises, let us seek for ourselves and for all our ministers, elders, and people, a fresh baptism of the red hot piety that glowed through the sermons and the lives of the men whose mission I have sought, however incompletely, to portray. So will our dear Church be more effective still in the salvation of souls, and in advancing the prosperity of the land and the glory of the triune God.

REVISION RESPONSES.

The article on the Revision question, signed "D," is by one of the most widely known of our ministers, known in literature as well as in theology and church work. He writes in a note accompanying the article:

"The views I express, it seems to me, are the views of the Confession, if all its parts are considered. Taking single clauses, one may make it mean anything and everything; but as a system, though it might be altered, I cannot think it would probably come no nearer to general, or even universal acceptance, as a system, than it does now. Once begin clipping and changing it, and it would, in the end, be like the old minister's wig, which when objected to, he gave into the hands of his parishioners to cut and clip according to their individual tastes. And when they had done, as he held it up, he said, 'It would be no sin now to worship you, for you are not like anything in the heavens above, or on the earth below, or in the waters under the earth!'"

Thus far, in response to our request three weeks ago to any of our ministerial readers who have grown disaffected with the Confession to make a frank statement to us of their position, four have written. One of the best and most judicious of our Pennsylvania pastors regrets the submission of the revision question and believes it will work harm; but he does not like the "elect infants" expression. Another Pennsylvania minister, not a pastor, avows his sympathy with L. C. Baker's views on future punishment. A New York pastor believes we "are right in maintaining there is no serious or extended drift in our Church from the Confession;" and he holds to all the doctrines cited by *The Congregationalist*, but

he does not like the phraseology of one of them. And he favors revision on the general principle that the Church can be trusted to correct errors and adapt its Confession to present conditions; and its teaching should not be stereotyped.

Another New York pastor writes: "I am sorry you do not favor revision, not of doctrine but of expressions." And a Pennsylvania Elder, who stands very high in our regard, makes a vigorous protest against Dr. Robert's "Man of Sin" article.

These are all that express any measure of departure from the Confession that have yet reached us in this way. On the other hand, a western minister of wide experience writes: "I think I know: 1. The ministers of my Presbytery all believe and teach the system of doctrine of the Westminster Confession. 2. Some will favor a revision of expression if it can be done without impairing the system. 3. I know of one, and only one, (in another Presbytery,) who I suppose does not hold our system." And expressions of unequivocal adherence are from all quarters.

LOG COLLEGE ADDRESS.

We use as our leading editorial this week the address which we gave at the Log College Celebration. This is in response to very earnest requests that it should appear at length in the JOURNAL, because it depicted the general and permanent influence of the Log College men on our Church. Sentences are printed which in the delivery were omitted in order to keep within the time limit allowed.

—Rev. James A. McWilliams, of Port Jervis, N. Y., has received a call to the Sing Sing Church, Presbytery West Chester.

W. J. CUMMING, S. C.

—Dr. John Hemphill gave the Philadelphia Ministerial Association on Monday an account of his visit to the Lick Observatory in California, which was received with the greatest interest.

—The European Ministerial travelers are returning. In Philadelphia, the Revs. Robert Graham, H. C. Fox and J. G. Bolton are home. Dr. John Hall of New York arrived on Sabbath.

—Sir Edwin Arnold, the poet and the editor of the London *Telegraph*, is traveling in America. He was in Philadelphia and was entertained at luncheon by Mr. George W. Childs, on Saturday, at the Aldine Hotel.

—The 175th anniversary of the Cold Spring Church, N. J., (Rev. J. L. Landis, pastor,) will be celebrated on the 25th inst., in connection with the meeting of the West Jersey Presbytery. Governors Beaver and Pollock may be present with others.

—A Christian conference is to be held in Chicago Avenue Church, corner La Salle and Chicago avenues, Chicago, Sept. 20th to Oct. 1st. Mr. J. H. McManis will preside at the Convention, and Ira D. Sankey and Prof. H. H. McGranahan will conduct the singing.

—The Chairman of the Convention of Liquor Dealers at Rochester, N. Y., began his speech thus: "Let us return thanks to the Giver of all good for the many fruitful blessings bestowed on us since our last convention!!!" There was, however, no minister to lead in prayer. We do not think one could be found to do that.

—The *Africo-American Presbyterian* judiciously says: "As there are so many conflicting reports it is hard to get at a correct understanding of the race troubles in Mississippi either as relates to their cause or extent. According to most reliable statements the trouble began among the colored people themselves, and the whites volunteered or were called in to aid in quelling the disturbance. Whatever may be the status of matters all good citizens should unite in preserving order."

—The Flood Relief Commission, had a nine hours' session which began at Harrisburg at 4 o'clock Friday afternoon. The meeting was a most important one, as it was decided to make a final distribution of the money contributed, on the basis of a classification of beneficiaries, reported by a committee of the commission. The report of Secretary Kramer gave the following figures relative to the money received by the commission up to the time of the meeting: Total amount received, \$2,-

695,114.23; cash in hand, \$1,696,456.50, subject to charges on uncompleted contracts of \$40,000, and an appropriation in other parts of the State not yet paid amounting to \$84,190.07. There has been expended in money and for supplies and in all other ways in the Conemaugh Valley the sum of \$769,582.70, and in other parts of the State \$169,275.03.

—We shall consider it a favor to have all interested in helping to circulate the *PRESBYTERIAN JOURNAL*, send us the names of persons who may be induced to subscribe, to whom we will send specimen copies.

—The Atlantic coast has had a week of storms unparalleled. One of the JOURNAL staff, who surveyed and felt it from Spring Lake Beach writes under date of the 16th: "We took a drive to Ocean Beach yesterday to see the destruction the storm has made. The newspaper account was not at all exaggeration. The whole of the boardwalk is destroyed and many of the pavilions. The sand is drifted against the houses like huge snowdrifts. Many of the cottages had to be vacated on account of the rain beating in. From Ocean Beach we went on to Ocean Grove and Asbury Park. To-day we are to go to Point Pleasant, where they say there is only one house left. The oldest inhabitants say they never knew such a storm, or one to last so long."

—Special mention should be made of the excellent original hymns which two of the members of the Presbytery of Philadelphia North wrote for the Log College celebration—Ruling Elder Thomas MacKellar, well-known as a poet as well as a business man, and Dr. Chas. Collins. By some oversight in our report last week, the two concluding stanzas of Dr. Collins' hymns were omitted. We therefore give them here:

Now let the chorus break,
O'er glen and hill;
Let every voice resound,
With heart-felt thrill.
Inspired be every mind,
With love and praise combined,
To God, supremely kind,
This glorious day.

Oh! God of grace, to thee,
Fervent we pray;
Strengthen and plead thy cause,
Each passing day.
God of our fathers hear,
Make us through life sincere,
May we our trust revere,—
Accept our lay.

—Dr. Murphy builded even better than he knew when he started his Presbytery on the Log College celebration. Nothing that has ever been had, not even the One Hundredth Assembly, has attracted such widespread attention to our Church and to its development as a religious and literary force. The attendance of the President attracted the attention in all quarters of secular sheets that would otherwise have made no mention of it. A pleasant thing to note is the tone of the papers of all the Protestant denominations in their references to it. Some of the finest tributes to Presbyterianism have come from them. It may specially be added that the speeches of our Ruling Elders, especially that of the President, have been scattered broadcast by secular papers; and everywhere the felicity of extempore expression for which President Harrison has become noted, the eloquent and Anglo-Saxon religious utterances of Postmaster-General Wainmaker, and the collegiate plea of Gov. Beaver have received hearty commendation. And by the whole celebration prominence has been given to a part of our Church history which even the mass of Presbyterians know little about. We think the brethren who worked so nobly with Dr. Murphy in preparing for the celebration (and their work was long continued, heavy and remarkably successful) will agree with us in saying that a great debt is due to him from our Church.

Our Church Notes.

Philadelphia.

—The Greenwich Street Church, Rev. Wm. Hutton, Pastor, received five new members on Sabbath evening, September 15th. These were all adults and received on profession of faith.

—Bethlehem Church, (Rev. B. L. Agnew, D. D.) had sixteen additions last Sabbath.

—Mantua Second Church, (Rev. W. H. McCaughey) had eleven additions on Sabbath.

—The postoffice address of Rev. Henry F. Lee, pastor of the Mariner's Church, is changed from 509 Spruce street to 638 Pine street, Philadelphia.

BEECHAM'S PILLS act like magic on a weak stomach.

PRESBYTERIAL PROCEEDINGS.

ALTON Presbytery met in Carrollton, Ill., September 10th. Rev. Isaac S. Simpson was received from the Presbytery of Champlain. Rev. Charles Brendelker was received from the Presbytery of Trinity, and a committee appointed to install him. On the 25th of October over the three German Churches of Salem, Zion and Fostentunburg. Mr. G. W. King was taken under the care of Presbytery, and Mr. J. D. McCaughy licensed to preach the Gospel. Action on the revision of the Creed was postponed to the spring meeting.

THE Presbytery of Butler met at Centerville, Sept. 3d. Mr. Jesse L. Cotton was ordained and installed pastor of Centerville and North Liberty Churches. Calls were presented for Rev. Henry G. Blayne, from the churches of Harrisville, New Hope, and Pleasant Valley, also for Mr. Lewis E. Keith, licentiate from Buffalo and Westminster. These calls will all be retained by Presbytery till its next meeting, when it is expected that Messrs. Blayne and Keith will be present. Mr. Francis A. Kerns, licentiate, accepted calls from Martinsburg, Petrolia and Fairview, and, if the way be clear, will be ordained Oct. 8th, and installed over these Churches. The following delegates to Synod were appointed: Ministers: Samuel Williams, A. M. Reed, Julius Spencer and Jesse L. Cotton. Elders: J. R. McJunkin, John T. Bingham, R. I. Boggs and Andrew Porter.

J. R. COULTER, S. C.

THE fall meeting of Iowa Presbytery was held at Bloomfield, Davis county, Iowa, September 3d. Rev. J. F. Magill, D. D., was chosen Moderator, and Rev. E. E. Reed, Temporary Clerk. The attendance was unusually full for the September meeting, and the interest very decided. Rev. A. W. Cooper was received from the Presbytery of Boulder, and accepts a call to the pastorate at Wapello, where he is to be installed Tuesday, Oct. 1st. The Rev. George Ainslie is to preside and preach the sermon; Rev. H. C. Keeley to charge the pastor, and Rev. J. C. McClintock, D. D., to charge the people. Rev. Henry R. Peairs, of the Presbytery of Schuyler, was granted leave to labor in our bounds until the next stated meeting, and take charge of the church of Montrose. The same permission was given the Rev. David B. Fleming, of the Iowa City Presbytery, whose field of labor will be Martinsburg and Hedrick. The pastorate relation between the Morning Sun Church and Rev. Marshall M. Cooper was dissolved, Rev. T. D. Campbell to preach at Morning Sun, Sept. 8th, and declare the pulpit vacant. The overture from the Assembly relative to the revision of the Confession of Faith developed a deep interest, and warm discussion. The Presbytery finally appointed a committee, consisting of Rev. T. D. Ewing, D. D., Rev. J. B. Worrall, Rev. J. F. Magill, D. D., Rev. J. C. McClintock, D. D., and Elder Hector Ballenden, to prepare a report on the subject, and have the same printed and distributed among the sessions of the Presbytery by the first of February, 1890. Action on the report to be taken at the spring meeting. A memorial paper on the life and work of Rev. William C. Rankin, who died last spring at the age of almost seventy-four years, was read by the Stated Clerk, and adopted. The vacancies of Presbytery are mostly in correspondence with ministers, or cared for by the Presbyterial Evangelist, Rev. H. C. Keeley whose work has been greatly blessed during the past year.

THE Presbytery of Westminster met in regular session in the Chestnut Level Church, September 9th. The sermon at the opening was preached by Rev. Joseph D. Smith. Rev. Thomas L. Springer was chosen moderator and Revs. K. J. Stewart and R. E. Carter, clerks. During the afternoon and evening of Tuesday there were full and interesting reports on the benevolent boards of the Church. In order to acquaint Presbytery more thoroughly with the advantages of, and work done at the York Collegiate Institute, it was ordered that the moderator be authorized annually, at the fall meeting, to appoint a committee to visit this institution and report to Presbytery. The following were appointed at this meeting, Revs. G. W. Ely, E. W. Gaylord and Elder J. H. McConkey. An overture to the Synod of Pennsylvania was adopted asking for a division of the Synod into 2 Synods. The following were chosen delegates to the meeting of Synod: Revs. E. W. Gaylord, T. L. Springer, Charles A. Evans, Jr., T. M. Crawford, John McCoy, and elders Joseph Pierce,

Judge John B. McPherson, Edgar Mohley, Christian Stauffer and John M. Brown. The overtures from the General Assembly, asking "Do you desire a revision of the Confession of Faith?" was answered in the negative by a vote of thirty-two to four. An assessment of nine cents per member was made for the General Assembly's Fund. Presbytery adjourned to hold the next regular meeting in Wrightsville, Pa. S. C.

A REMINDER FROM THE BOARD OF EDUCATION.

I beg leave respectfully to remind our ministers and churches that October is the month appointed by the General Assembly for collections in behalf of the Board of Education. There is an importance in observing this order of time that is often overlooked. The reason for selecting October is this: That the amount of scholarships awarded is fixed upon early in the scholastic year, to be paid "without defalcation or discount," according to promise, whatever may be the income of the Board afterward, even though the money has to be borrowed. It is important, therefore, to know at the beginning what sums can be counted upon; and it would save not a little embarrassment if the appointed order could be complied with by all. It would also tend greatly to increase the contributions were the collections taken up separately, preceded by a few remarks by the minister in regard to the needs of the cause. With many churches it is the custom to take up a weekly Sunday morning collection early in the service, in envelopes, for defraying church expenses. Then when a special collection is called for, it is requested that the sums to be donated to the cause shall be thrown into the plate loosely. Hence it happens that when the Secretary goes to present the cause and its claims, he finds that the interest he has awakened is as water spilled on the ground that cannot be gathered up. He is like one who pumps and then finds that the pail has been taken away. A little more honor paid to the Boards, by a separate collection, would be vastly helpful, and save debts at the end of the year. The suggestion is humbly and respectfully submitted.

In this connection it may be well to call attention to the following resolution passed by the General Assembly of 1889: "That it should be a condition of assistance to any of our churches from any of our Boards that the church so aided shall for the year when aid is needed, make an offering to each of our Boards." If, therefore, any candidate is presented to the Board of Education, it devolves upon the church presenting him to be loyal to every cause claiming its support.

The increased interest awakened in the development of the ministry by the report of the special committee read before the last Assembly by Dr. Morris, and by the continued agitation of the subject by the enlarged committee of which Dr. Nichols is chairman, is showing itself in the great increase of candidates that are asking for aid to fit themselves for the sacred office. Judging from the number of recommendations already sent in to the first session of the Board, September 9th, more than double that of last year, there will be needed this year, if full scholarships are granted, not less than \$125,000. If the Presbyterian Church would have educated ministers it must contribute the means for educating them more largely.

D. W. POOR.

THERE are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

Other Churches.

PROTESTANT EPISCOPAL.

Connecticut: Clergy, including the bishop, 185; parishes and missions, 174; ordinations last year, 13; candidates for orders, 20; baptisms, 1,096; confirmations, 1,444; communicants, 24,006; Sunday-school scholars, 10,407; income and contributions, \$503,724.55. Vermont: Clergy, 81; candidates for orders, 6; parishes and missions, 54; baptisms, 322; confirmations, 231; communicants, 3,978; Sunday-school scholars, 2,034; value of church property, \$348,400; value of rectories, \$68,700; offerings and income, \$42,685.73. Rhode Island: Clergy, including the bishop, 41; candidates for orders, 9; parishes, 58; missions, 3; churches and chapels, 51; baptisms, 1,060; confirmations, 560; communicants, 9,102; Sunday-school scholars, 7,672; contributions, \$215,856.75.

CONGREGATIONAL.

The faculty of the Theological Seminary for the next year, which began on Thursday, September 10th, will include, in addition to the nine instructors who continue over from last year, Dr. Williston Walker, the new associate Professor of History; the Rev. Charles S. Nash, who takes the place of Mr. F. C. Robertson as instructor in Eloquence, and the Rev. Austin B. Bassett, who will give a course of lectures in Experimental Theology. Arrangements are being made to secure single lectures from various graduates of the Seminary, upon practical and historical topics to which they have given peculiar attention. The Carew lectures for the ensuing year are to be by Dr. Richard T. Ely, of the Johns-Hopkins University, on "The Church and the World;" those for the year 1890-91 will be by the new Professor of English in Yale University, on "Religious Literature in the Middle English Period;" and those for the year 1891-92 will be by the Rev. Dr. George Leon Walker, of Hartford, on "New England Congregationalism."

MISCELLANEOUS.

The Evangelical Association has twenty-six annual conferences, twenty-two at home and four abroad. The returns for the year show 1,958 churches, 145,703 members and 1,187 itinerant preachers. The value of the churches is fixed at \$4,758,527.

FOREIGN.

The following paragraph appeared in the London Times, of August 16th: The old and unsightly building in the Tottenham court-road, known as the Whitefield's Tabernacle has to be taken down. It appears that the foundations have given away, the walls are falling apart, and the entire edifice is condemned by competent judges as "very dangerous." The foundation stone of this "chapple" was laid by George Whitefield himself in 1750, and he was largely aided in its erection by Selina, Countess of Huntingdon, who not only contributed liberally herself, but gathered funds from "friends at Court," including Royalty itself. David Garrick sent Whitefield £500 "to pay the workmen," and Benjamin Franklin contributed willing aid. Among the names of those who assisted this old tabernacle in former days may be numbered Lady Huntingdon, Lord Chesterfield, Bolingbroke, Horace Walpole, Garrick, Franklin, Hume, Goldsmith and Joshua Reynolds, while among the preachers who have been heard here besides Whitefield himself are the two Wesleys, John Berridge, Fletcher and Irving. Toplady, the author of "Rock of Ages," lies buried here.

The number of Roman Catholics in Ireland is 3,792,457; the churches number 2,547, and the priests 3,251. In England the Catholic population numbers 1,353,405, the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches and 329 priests.

Notices.

[The following have already appeared. They are here contracted.]

LIMA, Mt. Jefferson Church, near Houston Station, on railroad west of Sidney the 24th of Sept., 2:30 p. m.

R. H. HOLLYDAY, S. C.

CAIRO, Enfield, Sept. 24th, 7:30 p. m.

B. C. SWAN, S. C.

SAME place, same day, at 10 o'clock a. m., the Permanent Committee on Home Missions will meet to attend to any business that may be brought before them.

B. C. SWAN, Chm.

KANSAS CITY, Butler, Mo., Sept. 24th, 7:30 p. m.
JOHN R. MILLER, S. C.
CARLISLE, DUNSMITH, Pa., Oct. 1st, 7 p. m.
WM. A. WEST, S. C.

NIAGARA, Somerset, Monday, Sept. 24th, 7:30 p. m.
R. P. MARVIN, S. C.
ST. CLAIRSVILLE, St. Clairsville, Sept. 24th, 2 p. m.
C. C. HAYS, S. C.

DAYTON, Oxford, Ohio, Sept. 24th, 7:30 p. m.
W. W. COLBERT, S. C.

GENEVA, Dresden, N. Y., Sept. 24th, 7:30 p. m.
J. WILSON JAMES, S. C.
ATLANTIC, Wednesday, Sept. 24th, 7:30 p. m.
ZION CHURCH, California street, Charleston, S. C.
H. H. HUSTON, S. C.

LACKAWANNA, Honesdale, Pa., Sept. 24th, 7:30 p. m.
P. H. BROOKE, S. C.

ABERDEEN, Groton, Dak., Oct. 1st, 10 a. m.
R. H. HOOKE, S. C.

UTICA, Little Falls, Sept. 20th, 7:30 p. m.
DANA W. BIGLOW, S. C.

THE Synod of Ohio, Oct. 8th, 7:30 p. m., First Presbyterian Church, Toledo, Ohio.
WM. E. MOORE, S. C.

EMPORIA, Burlingame, Kan., Oct. 1, 7:30 p. m.
S. B. FLEMING, S. C.

EBENEZER, Lexington, Ky., October 7th, 7:30 p. m.
JAS. P. HENDRICK, S. C.

GENESEE, Ferry, N. Y., Sept. 24th, 7 p. m.
J. E. NASSAU, S. C.

NEW BRUNSWICK, First Presbyterian Church, New Brunswick, Oct. 1st, 10:30 a. m.
A. L. ARMSTRONG, S. C.

FUGET SOUND, Ellensburg, W. T., October 8th, 3 p. m.
GEO. F. WHITWORTH, S. C.

SYNOD of the Columbia, Pendleton, Oregon, October 10th, 7:30 p. m.
GEO. F. WHITWORTH, S. C.

WEST JERSEY, Cape May, Sept. 24th, 1:30 p. m.
HENRY REEVES, S. C.

BROOKLYN, First Church, October 7th, 2 p. m.
NEWELL WOOLSEY WELLS, S. C.

NORTHUMBERLAND, Grove Church, Danville, Oct. 1st, 7:30 p. m.
R. L. STEWART, S. C.

RED RIVER, Synod of Minnesota, First Presbyterian Church, Crookston, Minn., October 1st, 10:30 a. m.
A. H. HOLLOWAY, S. C.

LARNED, McPherson, Kans., October 1st, 10:30 a. m.
B. F. POWELSON, S. C.

MANKATO, Pipeston, Minn., October 8th, 7:30 p. m.
S. W. LA GRANGE, S. C.

CEDAR RAPIDS, Monticello, Iowa, Sept. 24th, 10:30 a. m.
E. H. AVERY, S. C.

PHILADELPHIA NORTH, Pottstown, October 1st, 11 a. m.
JOSEPH BEGGS, S. C.

LEDSTONE PRESBYTERY, Smithfield, Sept. 24th, 1889, at 2 p. m.
M. C. BAILEY, S. C.

WESTCHESTER, Rye, N. Y., October 1st, 2:30 p. m.
W. J. CUMMING, S. C.

NEWARK, Roseville Church, Newark, N. J., Oct. 2nd, 10 a. m.
WM. T. FINDLEY, S. C.

HUNTINGTON, Alexander, October 1st, 11 a. m. Members will stop off at Barre Station. The Day Express East will stop at Barre on the day of opening.

ROBERT HAMILL, S. C.

CENTRAL DAKOTA, Oct. 1st, Wolsey, S. D., 7:30 p. m.
A. M. WORK, S. C.

WATERLOO, State Centre, Iowa, Oct. 1st, 7:30 p. m.
WILLIAM BRYANT, S. C.

TOPEKA, Baldwin, Kansas, Oct. 1st, 7:30 p. m.
WM. N. PAGE, S. C.

THE AMERICAN TRACT SOCIETY earnestly asks for funds to extend its colportage and grants at home and its aid to missionaries abroad. Please send donations to

LOUIS TAG, Asst. Treas.
160 Nassau street, N. Y.

THE annual meeting of the W. F. M. S. of the Presbytery of Philadelphia North will be held in the Jenkinson Grace Church, on Thursday, Sept. 26th, 1889, at 10:30 a. m., and 2:30 p. m. Either auxiliary and band will please send two delegates with reports. Interesting address from missionaries and others.

M. N. BAGGS, Secretary.

EVERY REASON FOR CONFIDENCE.

Below we give short extracts from the letters of patients, which contain some hearty testimony.

PROSPECT, CONN., July 3, 1888. It is to Compound Oxygen, under God's blessing, that I owe my life.

MRS. GEORGE SPRAGUE.

No. 43d St., E. ALBANY, N. Y., June 14, '88. If you want a warm recommendation from one who feels that Compound Oxygen has saved him from the grave, it will be given with the greatest pleasure. R. S. STEVENS.

PEPPERWOOD, HUMBOLDT Co., CAL., May 25, 1888. I consider Compound Oxygen a physician in itself.

Mrs. L. E. SPAULDING.

We publish a brochure regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent free of charge, to any one addressing, DR. STARKEY & FALEN, 1529 Arch street, Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Our Church Notes.

(Continued from Page Nine.)

Pennsylvania.

An organization has been effected among the residents of Swarthmore and vicinity for the purpose of erecting a Union chapel, which will eventually be converted into a Presbyterian Church. A suitable lot has been purchased and paid for; sufficient stone has been donated by the Improvement Company to erect the building, the cost of which will be about \$5000.

New York.

—West Hampton Presbyterian Church, Quogue, L. I., has had placed upon its walls a memorial tablet of richly engraved brass, framed by antique oak background. In the upper part of the tablet appears the Chi Rho and the Alpha and Omega introduced in a circle, balanced on either side by ivy branches,—symbol of affection. In the lower part are crossed palms,—symbols of victory; while on the main field appears the following inscription: "In Memoriam. William B. Reeve, Pastor of this Church from April, 1840 to September, 1885. Died September, 1888. 'He was a good man, and full of the Holy Ghost and of faith.'"

New Jersey.

—At a pro re nata meeting of the Presbytery of New Brunswick in Trenton, on the 9th inst., the pastoral relation of the Rev. Harrison Clarke with Amwell Second Church was dissolved, and he was dismissed to the Presbytery of Council Bluffs. Rev. William L. Cunningham was also dismissed to the Presbytery of Monmouth.

A. L. ARMSTRONG, S. C.

Maryland.

—West Nottingham Church was re-opened with appropriate services on Sabbath the 8th, Rev. B. T. Jones, D.D., of Lincoln University, preaching an excellent sermon. The pastor, Rev. S. A. Gayley, D.D., congratulated the congregation on the fine condition of the church, which has been repaired. The wall and ceiling are light terra-cotta, with decorations. The pulpit has been lowered, the pews are varnished and cushioned and provided with book racks, and the floor carpeted. There are scriptural quotations on the wall on either side and above the pulpit. The church has been repainted outside, the chimneys repaired and the chapel repainted. In brief, the church and chapel present a fine appearance. The repairs cost \$1900. The enterprising ladies of the congregation raised \$1200 of the repair-debt. Of the remaining \$600 debt, \$200 has been subscribed and \$325 was received in the collection Sunday morning, and the remaining \$75 will soon be lifted. This church is eighty-nine years old, in which time it has had but four pastors: Rev. James Magraw, D.D.; Rev. George Burroughs, D.D.; Rev. A. A. Hodge, D.D.; Rev. S. A. Gayley, D.D., the present pastor. During Dr. Gayley's ministrations the church has been repaired in 1851, 1871, and 1883. These repairs cost \$13,000, which included the building of a fine granite chapel. The choir rendered good music last Sunday. Mrs. Samuel Fryer and Miss Nora Lovett sang a duet and Miss Rhoda Wilson a solo.

Illinois.

—Rev. Samuel H. Stevenson, for ten years past the stated supply of the church of Perry, Presbytery of Schuyler, Synod of Illinois, has been compelled by ill-health, and the infirmities of age, to resign his charge and retire from the active work of the ministry. Rev. H. R. Peairs, of Clayton, has been called to the supply of the church of Montrose, Presbytery of Iowa, and has already entered upon his labors. Rev. E. J. Rice has resigned the charge of the church of Kirkwood, Presbytery of Schuyler; and on account of impaired health retires to his farm in Iowa. The Salem German Church, Presbytery of Schuyler, on the first Sabbath of September, entered, with "great joy and gladness," a new house of worship, the erection of which was made imperative by their growing congregations. JOHN G. RANKIN.

—The 41st Street Church, Chicago, Rev. T. C. Hall, pastor, have let the contract for the erection of their new house of worship, and its erection will be vigorously pushed. It will be built of stone.

Indiana.

—Rev. William A. Patton, for the past

eight years in charge of the Presbyterian Book Room, at Indianapolis, has decided to again enter the active work of the ministry, and has accepted a call to the Churches of Spencer and Worthington, in the Presbytery of Vincennes.

—The Church at Connersville, (Rev. Thos. H. Hendi, pastor elect,) has made a contract for a new building, to cost about \$20,000.

—The Fifth Church, Indianapolis, Rev. G. G. Mitchell, pastor, has advertised for bids for the erection of a new edifice. They expect it to cost about \$8,000.

South Carolina.

—The Freedmen's Board, at Pittsburg, has relieved Rev. W. R. Lawton from the charge of the school and church work at Beaufort, and appointed him to take up the church work in Augusta, Ga. Rev. W. F. Brooks, late the pastor of Grace Memorial Church, Pittsburg, Pa., who is said to have special qualifications for the work, will at once take charge of the church and school at Beaufort.

Florida.

—First Presbyterian Church, Gainesville, (Rev. A. B. Curry, pastor). An important change has been made on the pulpit platform in this building by the addition of an elaborate memorial pulpit. This was designed and executed by the Messrs. J. & R. Lamb, of New York, and follows a distinct line of departure which they have formulated in regard to such work. It is a combination of carved wood and metal,—black walnut and bronze,—and is a very harmonious combination, octagonal in plan; the main features being the bronze panels of the centre and the sides; an elaborate treatment of lilies, with scroll upon which the memorial inscription is engraved as the main point of interest. "In memory of the Rev. William J. McCormick, 1831—1883. The founder and first pastor of this Church." This is balanced on the sides by other lily forms, while above, a broad band of intricate carving forms a sufficient support to the top of the pulpit, upon which rests a crimson plush adjustable manuscript desk.

Kansas.

—On the 1st inst., the First Church of Wichita, welcomed to its fellowship seventeen persons, making in all fifty-three in the four months since the Rev. David Winters assumed the pastoral charge of the church. It has now a communicant membership of upwards of 550 persons; and it is composed of thirteen ruling elders.

South Dakota.

Two new churches were organized on the first Sabbath of September by Rev. H. P. Carson, Supt., and Rev. J. M. McCahan, of Mellette, at points seven miles southwest and seven miles northwest, respectively from the latter place. As Mr. McCahan's two churches have practically increased to six during the past year, it is hoped that an additional minister may soon be found to take either the Stark county or the Brown county portion of the enlarged work.

CALLS.

—Rev. A. Montgomery to Ironton, Mo.; Rev. W. H. Miller to St. Paul, Neb.

—Rev. T. C. Easton to Calvary, San Francisco, Cal.; Mr. J. E. Mallmann to Greenport, L. I.; Rev. J. W. Jacks to Dunkirk, N. Y.

—Rev. C. J. Young, of Elberon, to the Church of Jamaica, L. I.; Rev. J. J. Jones to Evans' Mills, St. Lawrence Presbytery.

CALLS ACCEPTED.

—Rev. W. S. Barnes to Kearney, Neb.; Rev. T. W. Leard to Schuyler, Neb.

—Rev. G. A. Brandt to Westminster, West Duluth, Minn.

—Rev. J. W. Miller to Madison Square, San Antonio, Tex.; Rev. C. A. Price to Storm Lake, Ia.

INSTALLATIONS.

—Rev. George Buckle, Marshall street, Elizabeth, N. J., Aug. 27th.

—Rev. Alex. D. Kings, Cutchogue, L. I., Sept. 17th; Rev. J. M. Shippen, Shinnecock, L. I., Sept. 12th.

RESIGNATIONS.

—Rev. J. F. MacGonigle, First, Oil City, Pa.; Rev. J. T. Gibson, Sharpsburg, Pa.

—Rev. J. C. Garritt, Charleston, Ind.; Rev. D. R. Kerr, Southwest, Omaha, Neb.

ORGANIZATIONS.

—Traver, Cal., Aug. 10th; Early, Ia., Aug. 18th.

—Hawick, Minn., Sept. 4th; South Gair, R. D., Sept. 1st; North Gair, R. D., Sept. 1st.

—San Fernando, Cal., Aug. 11th.

DEDICATIONS.

—Welsh, San Francisco, Cal., Aug. 25th; Valona, Cal., Aug. 25th; Daguerre, Minn., Pa., Aug. 25th; East Liverpool, O., Sept. 1st.

—South Sioux City, Neb., Ia., Aug. 25th.

—Kensington, N. D., Aug. 25th; Paris, S. D., Sept. 8th.

ADDITIONS.

—Fillmore, Cal., 4; Point Arena, Cal., 6; Olean, N. Y., 8; Humboldt, Kan., 5; Utica, Neb., 12; North Springfield, Mo., 10; Columbus, Kan., 7; Carlton, Kan., 4; North Platte, Neb., 11.

—Arlington Heights, 8; Westminster, Minneapolis, Minn., 15; Stewart Memorial, Minneapolis, Minn., 7; Calvary, Portland, Or., 7; Stevens Point, Wis., 6.

—Easterville, Ia., 11; Rockwell City, Ia., 2; North Platte, Neb., 7; Odin, Ill., 8; Princeton, Kan., 6.

—Delhi, Minn., 11; Superior, Wis., 25.

DEATHS.

—Rev. Samuel Wilson, D. D., Streator, Ill., Sept. 1st, in his 85th year.

FROM WISCONSIN.

September brings our warmest weather and during these opening days of autumn we have suffered more from the heat than at any time during July or August. It is very timely for the belated corn crop which has had a sorry time with the late frosts of the spring and the cold wet weather of June and July. During the past ten days the ears have been swelling and the stalks growing stouter so rapidly that the wise farmers are rejoicing in the prospect of an average yield of this important crop. The harvest of oats and wheat has been better than usual and the steam threshers report as high as eighteen to twenty-five bushels of wheat per acre, and from forty to sixty bushels of oats. With fair prices the farmers have a good prospect of rounding up the year with their debts all paid and a handsome surplus.

The encampment of the Grand Army of the Republic at Milwaukee was the most exciting feature of the past week in Wisconsin. The veteran soldiers came in from all sections of the Union and their friends came to see them and to witness the grand parade, the daily reunions and the spectacular naval battle on Lake Michigan. Gen. Sherman, the venerable Chief of the U. S. Army, was the centre of attraction. His old companions in arms were enthusiastic in their admiration and the bands were everywhere playing "Marching thro' Georgia." The Grand Army marched through the principal streets of Milwaukee by States, and all were represented by companies of middle aged warriors who had survived the shock and perils of the war. It was a grand procession and when the grizzled veterans passed down the avenue with their tattered banners and many with their crutches and sleeveless arms, it brought the tears to many eyes and impressed the multitude with the sacrifices and loss which saved the nation. What an inspiring sight of heroism and bravery was here presented and how it reminded us of the bold endeavor and determined service of the soldiers of the army of the Lord, who are now in the midst of the campaign for Christ and his Church. It is true that the soldiers of the Lord have many trials and many difficulties, but as brave men they are to push things as Sheridan's men did in the Shenandoah, and to keep on fighting and crowding our weary way as Gen. Grant did in the campaign before Richmond. What though there be an occasional repulse, and the enemy shouts over our loss. We are to turn our defeat into victory and move forward along the entire line. We were glad to feel in the army that our leaders were safe and brave men, and we were encouraged to hope that our success would finally come, and in the work of the little struggling churches and the Missionary of the Cross, as well as in the large enterprises of the great cities, we know in whom we have believed, and have the promise and assurance that our prayers and labors will be blessed and

the kingdom of our Lord will be established. Then we may have occasions of rejoicing and meet together in heavenly places with gladness and praise at the glorious results.

We are able to record encouraging progress in Wisconsin fields. Among the lumbermen and mining towns of the North there has been much good accomplished. Mr. James Bain, Elder of Oxford Presbyterian Church, in Marquette county, spends his whole time in going from one town or village to another visiting families, holding meetings, distributing tracts and endeavoring to exert a positive Christian influence. Messrs. Knudson and Anderson, under the auspices of the Young Men's Christian Association, have pitched their Gospel tent and are holding meetings at Washburn, a city of 4,000 people, on the shore of Lake Superior, across the Chequamegon Bay from Ashland. This town is only four years old, yet it is a growing, thriving town. Several lumber mills are located here, giving employment to 700 men. Only a few years ago this was a dense forest and now has all the life and promise of a booming city. Rev. W. D. Thomas, D. D., the Synodical Missionary, lately preached the dedication sermon of a new church at Phillips, the county seat of Price county, and the headquarters of a great business in lumber, and has been very successful in securing ministers for vacant churches and mission stations in Central and Southern Wisconsin. While the Rev. J. W. Sanderson, D. D., well known and beloved of the churches in the East and West is doing what he can to promote the establishment of a stated ministry in those great centres of trade and business which have arisen in the wild regions of Lake Superior Presbytery; and ministers returning from their vacations and churches, entering anew upon their work after the summer-time are looking upon God to send forth laborers to gather in the destitute families into the fold of Christ. It is a significant fact that the Christian Endeavor movement is increasing in power and influence and the young people are coming up to take their place beside their pastor and parents, in the work of the Church. The meetings they hold and the enthusiasm of their conventions are hopeful indications of a good work during the winter. It is worthy of note that thirteen students from Wisconsin went to the Christian Convention at Northfield, Mass., and have returned with zeal and power for more vigorous service in churches and colleges. In seven Wisconsin colleges nearly 1000 young men are studying, but only 200 are actively engaged in Christian work, and thirty-eight have been converted during the year. This opportunity for prayer and hearty work here afforded, the Christian people of Wisconsin are beginning to see, and in the great fall conferences and presbyteries the matter will be canvassed and measures put in operation to lead the young people into the fold of Christ, and into the ranks of active and efficient workers in the Church. T. S. J.

REV. L. A. GOULD, a missionary in China, says the people do not impress him as much as uncivilized as a civilized nation with wrong ideas. "The people have great capabilities. In their business and intellectual pursuits they command respect. Remove the vice and superstition for a generation or two, and implant Christianity, and you will have a nation great and forceful for good."

THE theological students at four leading university centres of Germany are reported thus: Berlin, 794; Leipzig, 672; Halle, 598; Tubingen, 514. Of law students Berlin has 1282; Munich, 1136; Leipzig, 738, and Tubingen, 348. In philosophy, Berlin has 1984 and Leipzig 1040 students, leaving all the other school centres far in the rear. This seems to indicate that rationalistic Tubingen is immensely overrated by certain American theologians.

ACCORDING to the latest estimate of the population of New York, made by the health department, it now has something short of 1,600,000 inhabitants. Add Brooklyn under the same scientific system of estimation, and the total population runs up to about 2,500,000. Put in also Jersey City, Hoboken, and other communities, which go to make up the greater New York as it really is, and we have an aggregate population of toward 3,000,000. The present estimated population of Paris is about 2,000,000, and of London 4,350,000.

Current News.

At Home.

Over \$1,000,000 is to be distributed among the Johnstown sufferers.

Mrs. Ellen M. Gifford, of New Haven, left bequests to charitable institutions and societies aggregating over \$300,000.

The damage done by the storm at Atlantic City is estimated to aggregate over \$100,000.

Impressive ceremonies attended the unveiling of the first Grant Memorial in the United States at Fort Leavenworth, Kan., on Sept. 15th.

Later developments make it possible that the total loss of life at and near the Delaware Breakwater may reach thirty-one.

The white people and the colored population of Sumter and Choctaw counties, Ala., are arming and trouble is feared.

In Sea Isle City half a dozen cottages were destroyed, while many of the hotels are undermined or otherwise seriously injured.

The Pennsylvania veterans dedicated the memorials of their valor on the field of Gettysburg. Many of the exercises were postponed owing to the rain.

Captain James Rees, the celebrated boat-builder, of Pittsburgh, died Sept. 12th, of asthma, after a prolonged illness. Captain Rees was the first manufacturer in the world to make a steel-plate boat.

Several marine disasters are reported in Chesapeake Bay, but no particulars can be obtained. Ocean Beach, Md., suffered badly. The guests at the hotel were rescued by a brave party of men.

The cave-in at collieries No. 3 and 5, of the Delaware and Hudson Company, at Plymouth Junction, covered thirty acres, and almost 2,000 men were thrown out of work.

Congressman Samuel Sullivan Cox died painlessly at his home in New York, on Sept. 10th, surrounded by his friends. He was 55 years old and a native of Zanesville, O. Heart failure was the immediate cause of death.

The high tide and heavy gale continued with unabated violence last week along the Atlantic coast, doing serious damage at all the seashore resorts and cutting off travel to and from the New Jersey coast resorts.

All the Southern New Jersey coast resorts, including Long Branch, Asbury Park, Ocean Grove and Seabright have suffered severely. At Seabright several handsome cottages belonging to New York men were completely demolished by the sea.

The storm at Lewes was more severe than the blizzard of March, 1888. Twenty-six vessels were driven ashore, five lives are known to have been lost and two entire crews are missing. Of the vessels ashore nine were badly wrecked. The losses will amount to nearly a million.

The rain spoiled the programme for the Pennsylvania Day exercises at Gettysburg, on Sept. 12th, and the parade was abandoned and the ceremonies were held in the Rink, where Governor Beaver, General Gobin, General Bingham, Hon. Edward McPherson and others made addresses.

The court of Berks county, Judge Ermentrout, began a new era by insisting that the liquor laws should be obeyed, and directing jurors to bring in verdicts according to the testimony in the liquor cases. As Judge Hagenman refused to try the cases, the liquor men are alarmed, and three pleaded guilty, not waiting to be tried.

Abroad.

The strike of London dockmen is practically over, the dock companies agreeing to advance wages on November 4th.

The German army has been largely increased of late and troops are being massed on the German frontier.

Estimates of the loss by the recent explosion and fire in Antwerp range from 25,000,000 to 35,000,000 francs. No public building was injured. The damage to the Bourse is insignificant.

The London workmen celebrated the successful outcome of the strike by a great demonstration in Hyde Park, on Sunday, at which a tremendous ovation was given to John Burns.

The Czar has ordered an increase in the rolling stock of railroads in Southern Russia, especially on the Austro-Hungarian frontier.

The entire bench of judges, district and circuit, of Riga, have been arrested for using the German language after they had been ordered to use the Russian.

Two hundred people were killed and about 500 injured by an explosion of dynamite in a cartridge factory in Antwerp on Sept. 4th. The money damage runs up into the millions.

Premier Crispien has no far recovered from Caporali's blow with a stone as to be able to attend to state affairs. He has received 2000 congratulatory telegrams.

Henry M. Stanley is said to be fighting his way to the West African Coast, but is not supposed to be accompanied by Emin Bey.

Bill posters were arrested and imprisoned in Paris for posting Boulanger's manifesto. The bishops and clergy have been warned by the Government against interference in the coming elections.

Items.

The Gladstonians have announced their opposition to Secretary Balfour's Catholic university scheme.

The consumption of sugar in the United States, from January 1st to June 1st, was 680,097 tons.

Fifty of the coalminers entombed near Edinburgh by an explosion on Thursday, perished in the pit. Fourteen men were rescued.

The total number of Germans who emigrated to America, from January to July, was about 57,000, as against 64,000 in the same periods of the two previous years.

The town of Sandwich, Mass., celebrated the 250th anniversary of its incorporation and Yarmouth celebrated the 250th anniversary of its settlement on Sept. 3rd.

The strike at the shoe shops in North Adams, Mass., affected all employees, and the doors of all the shops in town except one are closed. Fifteen hundred employees, whose combined wages are \$25,000 per week, are out of employment.

The author of "Supernatural Religion," which attracted so much attention some years ago, is said to be Mr. Walter R. Cassels. The Bishop of Durham has gathered together the various articles he wrote against its bold positions, and published them in book form.

It is expected that the revision of the Old Testament of Luther's German Bible will be finished in October. The General Committee will meet in January to inspect the work and approve it and then it will go to the Canstein Bible Institute to be printed.

The records of Dartmouth College show that the Rev. John Sawyer, one of its alumni, at the age of 102 received the honorary degree of doctor of divinity, or what Dr. Samuel H. Cox, the father of Bishop Cox, used to call "semi-lunar fardels."

The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000. They form an influential element, many of them being bankers, merchants, editors and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the criminal classes.

Two Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chretien Belge* well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

The Catholic parochial schools of the United States number three thousand, with an enrollment of 511,000 pupils. Since 1885 the per cent. of growth in this enrollment has been four, while the per cent. of growth in the enrollment of the public schools has been eight.

Almost a year and a half ago the union of the Northern and Southern Presbyterian Churches of Sedalia, Mo., was effected. Since that time the Lord has greatly blessed the churches. During the past year over one hundred have been added to their membership.

—And now even Cardinal Gibbons in this free land sends out a Pastoral whining over the Bruno monument in Rome!

—Chester Presbytery voted unanimously against a request from a member of another Presbytery to ask for a division of the Synod into two.

—Give THE PRESBYTERIAN JOURNAL some good autumn work. See our terms, premiums, etc., on other pages. Any who want to try it before subscribing for a full year, can get it until January for fifty cents.

—Among the matter received too late for insertion this week and sent over are an appeal from the Council Committee on the Bohemian and Moravian Churches, a communication from Pittsburgh, an obituary of Rev. A. P. Cross; and the proceedings of Peoria, Vincennes, Indianapolis, Crawfordville, Wellsborough, Schuylers, and Ottawa Presbyteries.

—The State Convention of the Union Prohibitory League will hold its sessions in the Hall of Representatives, Harrisburg, September 26th. The counties are reporting their delegates in such numbers as to give good promise of a large and enthusiastic convention. The State Council holds an executive session before. Much interest is felt regarding the action which the League will take with regard to candidates already nominated by the three parties.

Notices.

(For additional Notices see page 11.)

The Synod of Pennsylvania will meet in the Second Presbyterian Church of Altoona, Pa., on Thursday evening, October 17th, 1889, at 7:30 o'clock, and will be opened with a sermon by the Moderator, the Rev. Jonathan Edwards, D.D., LL.D. Stated Clerks of Presbyteries are requested to send promptly to the undersigned the names of Commissioners elected to Synod, and Church Sessions are requested to send corrections or changes in the roll of elders to the Stated Clerks of their respective Presbyteries by October 1st. The Clerks of Synod will be in attendance at the church on October 17th, from 3 to 7:30 o'clock to receive commissions and to enroll the Commissioners.

JAMES ROBERTS, Stated Clerk.

The Synod of Illinois will hold its next meeting in Rochelle, Ill., beginning on Tuesday, Oct. 15th, 1889, at 7:30 p. m. One-third day, Oct. 15th, 1889, to all persons attending Synod and Women's Missionary meetings who secure certificates of full fare paid at starting point.

D. S. JOHNSON, S. C.

The Synod of South Dakota meets on Thursday, Oct. 3d, 1889, at 7:30 p. m., at Good Will Mission, Sisseton Agency, S. D. The Women's Missionary Society of the Synod meets Oct. 4th, 1889, same place, at 9:30 a. m. Wilmot is the railroad station at which those attending Synod or the Missionary Society will be furnished conveyances at special rates. All such are requested to send their names at once to Rev. M. N. Adams, Sisseton Agency, S. D. Railroads refuse special rates.

H. P. CARSON, S. C.

The next stated meeting of the Synod of Baltimore will be held at Brown Memorial Church, Baltimore, opening at 8 p. m. Tuesday, October 15th, 1889. Notice of attendance should be sent to pastor, Rev. M. D. Bawcock, Baltimore, Md. Checks for tickets at excursion rates, furnished by Stated Clerk.

I. P. CARTER, S. C.

The Synod of Michigan will meet Oct. 8th, in the First Presbyterian Church, in Kalamazoo, at 7:30 p. m.

W. S. TAYLOR, S. C.

The Synod of New York will meet in the Presbyterian Church of Poughkeepsie, N. Y., on Tuesday, October 15th, at 7:30 p. m.

T. RALSTON SMITH, S. C.

J. WILFORD JACKS, L. C.

The stated meeting of the Presbytery of Washington City will be held in the Darnestown Church, October 7th, at 7:30 p. m.

B. F. BITTINGER, S. C.

NORTH RIVER PRESBYTERY will hold its annual meeting in Westminster Church, Salt Point, N. Y., on Monday, Oct. 7th, 1889, at 7:30 p. m.

GEO. P. NOBLE, S. C.

The Presbytery of Buffalo will meet at Springfield, on Monday, Oct. 7th, at 7:30 p. m. It is expected that Records of Sessions will be presented for review.

WILLIAM WAITH, S. C.

The Presbytery of Niobrara will meet at Rushville, Neb., on Tuesday, Oct. 1st, at 7:30 p. m.

W. E. KIMBALL, S. C.

The Presbytery of Louisville will meet in the Fourth Church of Louisville, Oct. 7th, at 7:30 p. m.

J. H. BURLISON, S. C.

The Presbytery of Southern Oregon is to hold its stated fall meeting in Roseburg and will convene Oct. 4th, at 7:30 p. m.

F. G. STRANDBERG, S. C.

The Presbytery of Pueblo will meet in the First Church of Colorado Springs, Monday, Oct. 14th, at 7:30 p. m.

JAMES W. STARR, S. C.

The Presbytery of Sacramento meets in Dixon, Cal., Oct. 1st, at 7:30 p. m.

W. C. SCOTT, S. C.

The Presbytery of Catawba will meet Wednesday, Sept. 24th, at 7:30 p. m., in Concord Church.

R. P. WATSON, S. C.

The Presbytery of Newton will meet in the First Presbyterian Church of Belvidere, on Tuesday, Oct. 1st, at 1:20 p. m.

E. CLARKE CLINE, S. C.

The Presbytery of Oregon will hold its next regular meeting in First Presbyterian Church, East Portland, Oregon, Tuesday, Oct. 8th, at 7:30 p. m.

J. V. MILLIGAN, S. C.

The Presbytery of St. Lawrence will hold its semi-annual meeting at Sacketts Harbor, N. Y., on Monday the 20th inst., at 7:30 p. m.

L. MERRILL MILLER, S. C.

The Presbytery of Elizabeth will meet at Connecticut Farms, Tuesday, Oct. 1st, at 11 a. m.

SAMUEL PARRY, S. C.

The Presbytery of the Cherokee Nation will meet at Barren Fork, Ind., Ter., on Wednesday, Oct. 2nd, at 2 p. m.

WM. T. KING, S. C.

The next stated meeting of the Presbytery of Baltimore will be held at Lonaconing, Md., opening 8 p. m., Monday, Oct. 7th, 1889. Trains leave Camden, Station, Baltimore, at 10:20 a. m. Notice of attendance should be sent to Rev. L. C. Bell, pastor.

I. P. CARTER, S. C.

The Presbytery of "Philadelphia Central" will hold its quarterly meeting in Bethesda Church, Tuesday, Oct. 1st, 1889, at 10 a. m. "Standing Committee" will be called to report.

WM. GREENOUGH, S. C.

The Presbytery of Monmouth will meet at Oceanic, Tuesday, Oct. 1st, at 11 a. m.

B. S. EVERETT, S. C.

MARRIED.

DILLINGER—ECKERT.—In Philadelphia, September 10th, 1889, at the residence of the bride's parents, by the Rev. J. Henry Sharpe, D.D., Mr. Andrew S. Dillinger to Miss Alice M. Eckert, both of Philadelphia.

RICHTMAN—GRAF.—On September 11th, 1889, at the residence of the bride's parents, by the Rev. John Ewing, D.D., Dudley T. Richtman, of Philadelphia, to Mary L. Graf, of Elmer, N. J.

MCCARN—OSMER.—At the Presbyterian parsonage, Ewart, Mich., on the 8th inst., by Rev. D. Morrison, Mr. Charles D. McCarn and Miss Zettie Osmer, both of Sylvan, Mich.

MCCLURE—CONCH.—At Norristown, Pa., Sept. 10th, 1889, by Rev. T. R. Beeber, Mr. Edward McClure and Miss Lizzie Conch, both of Valley Forge, Pa.

TUBBS—BICKINGS.—At Norristown, Pa., Sept. 10th, 1889, by Rev. T. R. Beeber, Mr. H. O. Tubbs, of Sacramento, Cal., and Miss Emma Ada Bickings, of Norristown, Pa.

BOYD—GAMBLE.—Sept. 11th, 1889, at the residence of the bride's parents, No. 1514 Diamond street, by the Rev. B. L. Agnew, D.D., John Lough Boyd, of Florida, and Mildred Bringham, daughter of Robert B. Gamble, of this city.

FINLEY—DICKSON.—On September 6th, by the Rev. Robert Gamble, Mr. Alexander L. R. Finley and Miss Marion McMillan Dickson, all of Philadelphia.

WALKER—DORLAND.—Sept. 11th, at Holland Memorial Presbyterian Church, by J. R. Miller, D.D., and Rev. W. M. Paden, Mr. Samuel O. Walker and Miss Hannah W. Dorland, both of Philadelphia.

ZINGRAF—PROTZ.—September 11th, by the Rev. A. C. Clarke, at his residence, 503 Brown street, Mr. H. C. Zingraf to Miss Katie Protz, both of Philadelphia.

CONOVER—ARNWINE.—Near Baptist-town, New Jersey, August 29th, 1889, by Rev. Horace D. Sassaman, of Mount Pleasant, Jonathan H. Conover, of Copper Hill, N. J., and Lillian, daughter of Charles Arnwine, of Baptisttown.

MARTIN—VAN SYCKEL.—Near Clinton, New Jersey, September 10th, 1889, by Rev. Samuel J. Rowland, assisted by Rev. Horace D. Sassaman, and Rev. Mr. Jones, Robert Steen Martin, of Philadelphia, and Kate, daughter of Joseph Van Syckel, of Clinton.

DIED.

BRANDON.—At York Springs, Adams county, Pa., on Sept. 8th, 1889. W. B. Brandon in the 80th year of his age.

BARBOUR.—Rev. P. Barbour, of the Troy Presbytery, died in Ballston Centre on Sept. 12th, aged 81 years.

BOYD.—In Parkersburg, Chester county, Pa., September 10, 1889, Miss Elizabeth Boyd, in the seventy seventh year of her age.

New Publications.

We are reading with the keenest interest Archdeacon Farrar's *Lives of the Fathers Sketches of Church History in Biography*. (2 vols. 522 and 556 pp. Macmillan & Co., New York.) Dr. Farrar makes interesting whatever he writes about, and in these volumes the subject is grandly interesting. In reality and from the intellectual side it is the most permanent element in Church History. Dr. Farrar gives the biography of these writers of the first three centuries, and the main points of their writings. The work is thus a study in character and in doctrinal progress, as well. Of course the author shows his own views, on some of which he has departed as we think from strict orthodoxy, but his tone is very fair and Catholic. His sympathy is particularly manifest with Origen. Those who have the complete series of the Ante-Nicene and Nicene writers in their libraries will find this work of great value beside them. We confess to many hours of interest during the summer in reading it. Mechanically the volumes are perfect.

The Psychology of Attention. By Th. Ribot. Translated by J. Fitzgerald. (New York: The Humboldt Publishing Company, 28 Lafayette Place. Paper, price 15 cents) is by the author of "The Diseases of the Will," "The Diseases of Memory," and "The Diseases of Personality," translated into English, and published in "The Humboldt Library." Like them, the present work is a study of very recondite problems of psychology—the nature and workings of the mind of man. In the series of works to which it belongs are found illustrations of abnormal psychic states more striking than the double personality" portrayed in "Dr. Jekyll and Mr. Hyde."

In connection with the lessons of the International series, *David: His Life and Times*, by the Rev. W. J. Deane, M. A., one of the series of "Men of the Bible" issued by Anson D. F. Randolph & Co., New York, is particularly valuable. It tells the story of his wonderful life in a clear way, and with all the side lights thrown upon it so as to give it freshened interest.

Rev. Wilbur F. Crafts has published a "Reply to misrepresentations circulated by advocates of the *Saturday Sabbath*," of which any one can obtain a free sample copy by writing to the American Sabbath Union, 28 Park Row, N. Y.

A remarkable chapter of Napoleonic history appears in the September *Century*, consisting of letters and journals of British officers describing Napoleon's voyage to Elba, also to St. Helena. The first part of the article is a letter written by Captain Ussher, who commanded the *Undaunted*, which took the exile to Elba; the last part is by Lieutenant Mills, of the *Northumberland*, and consists partly of a diary which the young lieutenant kept while on the way to St. Helena in the same ship with the ex-emperor. Napoleon talked quite freely about some of his plans,—especially with regard to the French navy,—told a number of stories, and explained various points in his own career.

The numbers of *The Living Age* for 24th and 31st of August contains *Old Age*, *How the Shah travels in Persia*, *Gothic and the French Revolution*, *Phenician Affinities of Ithaca*, by Mr. Gladstone, *William Gifford, A Frenchman's Impressions of London in the Seventeenth Century*, *Land League Ballads*, *The Cruise of the Chrysalis*, (a Nineteen Yawl), through Holland, Friesland and on the Zuyder Zee, *The Hyl Tribes of Chittagong*, *Charles Kirkpatrick Sharpe*, A

House Beautiful, *The National Sport of Virginia*, *Old College Days in Calcutta*, *Old Age*, *Swordfish Fishing*, *Concerning Cobwebs*, *The Low Death Rate in London*, *Claret*, with instalments of "Sir Charles Danvers," and "Mrs. Fenton: a Sketch," and poetry. (Little & Co., Boston.)

The first number of *The New England Magazine* has several articles relating to Plymouth and the Pilgrims, which are doubly interesting at this time when the great celebration at Plymouth is still fresh in mind. "A Plymouth Pilgrimage," by Mrs. Abby Morton Diaz, "Plymouth Woods," by Marston Watson, "The Pilgrim Society and the Monument," Scrooby, the old English home of the Pilgrims, "The Pilgrims in Leyden," "The Pilgrim, Life in Common," "Did John Hampden come to New England?" There are two papers inspired by the French Centennial, one a political essay by William Clarke, M.A., of London; the other, "The News of the French Revolution in America." Professor James K. Hosmer begins a historical romance, "The Haunted Bell,"—the scene of which is laid in ancient Montreal. (New England Magazine Co., 36 Bromfield Street, Boston.)

The touching frontispiece of *St. Nicholas* for September, "It took no notice of all the children's care" will at once capture the heart, and then a good deal of the country runs through the contents of the number, which is, even more than customary, bright with story, verse, and illustrations. (Century Co., New York.)

One of the most valuable articles in *The Century*, for September, is *The Pharaoh of the Exodus*, and his son, in the light of their monuments: a very interesting contribution to Biblical knowledge. Other articles are, *Italian Old Masters*, *An American Artist in Japan*, *Continuations of the Lincoln and of Kennan's Siberian articles*, and of the *Old Bascom Place*, *Telegraphing in Battle*. The number is remarkably solid and of permanent value. (The Century Co., New York.)

The English Illustrated Magazine for September has (as frontispiece) the Portrait of a Lady; *Clan Conway*; *Homeric Imagery*; *Cupid and Campaspe*; *Come, Sweet Lass*; and concludes *The Better Man and Sant' Ilario*. The August number (not noticed at the time) had *Aston Hall*, *Bill Boreford* and his *Victoria Cross*, *Out Door Paris*, *Charles Dickens* as an Editor, and the continuation of the novels concluded in September. Bright and breezy numbers, both (Macmillan & Co., New York.)

Among the timely matter *The American Garden* for August has a Symposium on Fences. We have lately made a practical contribution to this subject by removing fences from around the Rural Sanctum. This magazine is very suggestive (New York.)

The September *Quiver* is good, very good, as this excellent Sunday magazine always is. (Cassell & Co., New York.)

The Magazine of Art for September has some particularly fine sketches, several of them full paged. (Cassell & Co., New York.)

BOOKS RECEIVED.

From Robert Carter and Brothers, 530 Broadway, N. Y., (through the Presbyterian Board of Publication and Sabbath-school Work, Philadelphia.)

John G. Paton, Missionary to the New Hebrides. An autobiography. Edited by his brother, 375 pp. Price \$1.50.

"Recognition after Death" by the Rev. J. Aspinwall Hodge, D. D., 184 pp. Price \$1.00.

"Rock Cove Series" Dorothy Ottley, Winning by Love. By the author of "The Gilets," "Win and Wear," etc. 225 pp. Price 75 cents.

From Funk & Wagnalls, New York, "Bluebird Notes," poems. By Ira Billman, 210 pp. Price \$1.50.

From the United Society of Christian Endeavor, 50 Bromfield St., Boston. Minutes of the Eighth Annual Conference of the Young People's Society of Christian Endeavor, held in First Regt. Armory Hall, Philadelphia, Pa., Tuesday, Wednesday and Thursday, July 9th, 10th, and 11th, 1889. With addresses and papers read at the Conference.

From W. N. Jennings, 103 Walker St., New York. *Trichinosis or, A Discussion of the Faith Cure Theory*. By William Gribbon.

MAGAZINES RECEIVED.

For August: *Our Monthly* (Clinton, S.C.); For September: *The English Illustrated Magazine* (Macmillan & Co., New York); *Babyhood* (5 Beekman St., New York); *The Book-Buyer* (Charles Scribner's Sons, New York); *Words of Reconciliation* (L. C. Baker, Philadelphia); *The New Jerusalem Magazine* (Boston, Mass.); *The Presbyterian Record for the Dominion of Canada* (198 St. James Street, Montreal); *Book News* (D. Appleton & Co., New York); *The American Garden* (10 Spruce Street, New York); *Table Talk* (402-406 Race Street, Philadelphia); *The Pansy* (D. Lothrop Company, Boston); *New England Magazine* (38 Bromfield Street, Boston, Mass.); *The Illustrator of the International Sunday-School Lessons* (16, 18, 20 N. 4th Street, Minneapolis, Minn.); *New Englander and Yale Review* (New Haven, Conn.); *Ladies' Home Journal* (Curtis Publishing Co., Philadelphia).

For October: Periodicals of the Presbyterian Board of Publication and S. S. Work (1334 Chestnut Street, Philadelphia).

THE death is reported (from Lucerne, Switzerland), of Samuel Austin Allibone, LL.D., the distinguished American scholar, and author of the widely-known "Critical Dictionary of English Literature and British and American Authors." Dr. Allibone was a native of Philadelphia, having been born here in 1816; and he resided here continuously until about ten years ago when he removed to New York to take the librarianship of the then newly-endowed Lenox Library.

MISSION ITEMS.

The Chinese Evangelist, of New York, gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This does not include the missions of the Pacific Coast, in connection with which there are 217 Christians.

Dr. G. W. Knox believes that Japan will yet become the centre of the Christian agencies that are to revolutionize the East. Last year the Japanese converts gave for church and missionary purposes a sum equivalent to \$600,000 from 25,000 Christians in the United States, "a standard that no denomination has yet reached."

PERSECUTIONS of dissenting Christians seem to be increasing in all the countries of Central and Eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them.

All the American nations, with the exception of San Domingo, accepted the invitation to participate in the Congress of American nations to be held in Washington next month. San Domingo declined because a treaty negotiated several years ago failed of ratification by the United States Senate.

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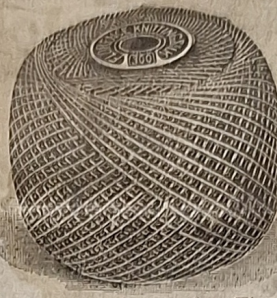
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